THE MARCH OF CHRIST DOWN THE CENTURIES

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THE

March of Christ Down the Centuries

[REVISED FOURTH EDITION OF SOCIAL PROGRESS]

By Rev. WILBUR F. CRAFTS, Ph. D.

Superintendent of The International Reform Bureau
Washington, D. C.

Author of "Practical Christian Sociology," "The Sabbath for Man," "Successful Men of To-day," "Before the Lost Arts," etc.

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Revised 1902

ANALYTICAL INDEX.

STATIC SOCIOLOGY.

I. THE GOOD OLD TIMES.

Statics of the past.

The ancient pagan social status as progressively modified by Christianity. The social influence of Christianity shown historically in the regeneration of Europe. Ancient pagan Europe versus modern Christian Europe. What has been contrasted with what is.

II. THE BETTER NEW TIMES.

Statics of the present and future.

The social status of the world—of the American continent especially—in the present generation, that is, the closing third of the 19th century. The social influence of Christianity shown especially in the increasing adoption of Christ's social ideal, which presents the future social status in prophecy and promise. The United States in 1867 compared with the same in 1897, which by correct reckoning is the beginning of a new century. What is contrasted with what should be and shall be.

DYNAMIC SOCIOLOGY.

III. THE BEST TIME COMING—HOW?

Dynamics false and true.

The social ideal of Christ more fully stated, and its realization shown to be promised by both history and prophecy. History's teachings sought also as to social forces that fail and forces that aid social progress.

AUTHOR'S PREFACE.

In these lectures, first delivered at Lafayette and Marietta Colleges, and since popularized for Grimsby Park and Lakeside Chautauquas, for the Clifton Springs Summer School of Sociology, and for the Kentucky and Massachusetts Woman's Christian Temperance Unions, I have attempted to outline for the general public from a Christian standpoint, the practical aspects of the new science of sociology, hitherto mostly confined to academic treatises.

The subject is discussed in the same spirit, but more at length in my Princeton Seminary Lectures on Practical Christian Sociology, to which and to the whole subject of sociology these lectures may serve as an introduction.

This book itself is supplemented by The International Reform Bureau's Topic-a-Month Course of Patriotic Studies (see p. 1), which has been officially recommended by the Corresponding Secretary of the National Woman's Christian Temperance Union for systematic study in the local unions. It is hoped that it may be found helpful also to the Current Topic Clubs of the Y. M. C. A., for whose men's meeting the author speaks on social problems almost every Sabbath of the year, and to the Citizenship Departments of the Young People's Societies, with which he is also closely connected. Some of the societies already have Christian Culture Courses on the Bible, Church History and Missions, to which should be added a fourth course on Christian Citizenship. As this section of Christian work is generally omitted in theological seminaries, it might well be the subject of consecutive study in ministerial associations.

Complete reform victories cannot be expected until the little bands of skirmishers that constitute reform organizations are supported by a forward movement of the main army of the Church of God.

This book, like the Bureau which sends it forth, is international in its scope.

PREFACE, 1902.

A new lecture has been added that brings this record of Social Progress well into the 20th Century.

UNITED THEOLOGICAL SE

The International Reform Bureau.

Incorporated at Washington, D. C., by Christian trustees of many denominations, a committee on resolutions to carry out the reform resolutions of the churches, a union missionary society to prevent the heathenizing of our Christian land and remove liquors and opium from mission fields, the Bureau's work is fourfold. 1. Legislation, lectures, letters and literature; also threefold: national, State, local; also twofold, study, application—"One thing a month to study and one thing a month to do." It is hardly less than a crime that so few even of the preachers know what the laws are on morals, and what the duties of officers, and what the actual moral conditions, and what the practicable remedies. The preachers' meeting, the Y. M. C. A., the W. C. T. U., the Young People's Societies, ought all to take

up these problems at least once a month in some way, separately or together. When a big stone is turned over, how the bugs run! Many evils would flee if we would only turn the light on them. The Bureau does not urge the churches as such to undertake law enforcement, but only a systematic and persistent campaign of moral education. Let every preacher agree to give one forenoon, one afternoon and one evening a month to his larger parish, the whole city, under direction of some union reform committee. No other thirtieth of his time will be more fruitful even in saving souls in his own church than this labor to make a safe place for saved souls by improving the social environment. Locally The Bureau asks its members to accomplish seven quick reforms, thirty-hour victories to cheer the forces of reform in their thirty years' war with the saloon. These seven local reforms are: 1. Getting corrupt literature out of newsroom windows at least. Let the watchword be, Street newsrooms must be as clean as those of the railroads; 2. Cleaning the billboards by an appeal to the Mayor, who is absolute king of all shows; 3. Cancellation by him of the license of at least the worst theatres; 4. Confiscation of all gambling slot machines; 5. Suppression of at least the crying of Sunday papers, proved useless by silent sales in New York; 6. Curfew. 7. Closing of Sunday saloons.

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I have yet many things to say unto you, but ye cannot bear them now. John 16:12.

Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do, because I go unto the Father. John 14:12.

The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal, till it was all leavened. Matt. 13:33.

Goldwin Smith: At the time of the appearance of Christianity a crisis took place in the development of humanity which may not be unfitly described as the commencement of spiritual life.

David Conner, in Contemporary Review, September, 1896: Jesus Christ—so runs the deepest faith of Christianity—is not merely an impressive figure of the past, but a gracious, living presence that is with men all the days. His influence and revelation have long since quitted the narrow Galilean stage to go flashing and fading in the free life of humanity.

Jean Paul Richter: The holiest among the mighty, the mightiest among the holy, lifted with his pierced hands empires off their hinges, turned the stream of centuries out of its channel, and still governs the ages.

Henry Ward Beecher: We should so live and labor in our time that what came to us as seed may go to the next generation as blossom, and that what came to us as blossom may go them as fruit. This is what we mean by progress.

The March of Christ Down the Centuries

A Series of Lectures on Social Progress

By Rev. Wilbur F. Crafts, Ph. D.

[Three of these lectures were given in 1897, the fourth in 1902]

I—The Good Old Times.

§ 1. Progress is God's law for every period. That it is the law of the prehistoric ages, the world has been fully persuaded; not so fully that it is also the law of history.

Browning, the seer, has called,

" progress, man's distinctive mark alone,
" Not God's, and not the beasts: God is, they are;
" Man partly is and wholly hopes to be.
" God's gift was that man should conceive of truth
" And yearn to gain it, catching at mistake,
" As midway help till he reach fact indeed.

These words are true not of *men* only but of *man*, not of individuals only but of society, especially true of the social progress of the Christian centuries, which we shall compare with earlier pagan centuries of Europe, and contemporaneous centuries of heathen Asia and Africa, in order that we may discover the best social dynamics through these studies of statics.

§ 2. The eighteen centuries since the New Testament was completed constitute the eighteen books of the Newest Testament As what was prophecy in the Old Testament became history in the New, so what was prophecy in the New is becoming history in the Newest.

Jesus himself declared that he had greater things to say and do than men could " bear " when he was on earth, some of which he said and did in the days of the apostles, some of which he could not

say and do until our own day, for instance, emancipation and prohibition.

But it was the book of Revelation, chiefly, in which the Newest Testament was enfolded. That book is manifestly a prophetic panorama of the march of Christ down the centuries. Whatever minor matters in the borders of the panorama are left beclouded in mystery (intentionally so, I think, till the time of fulfillment), the central figure is unmistakably clear. It is Christ. (Rev. 11: 15).* We see him as we turn the pages of prophecy, and again as we turn the pages of history, marching down the ages, amid confused noise and garments rolled in blood, never turning back, never even turned aside, by any attack of open foe or any treachery of professed friends, but ever marching on, and making every century better than any that preceded it, in Europe as a whole or in the world at large, whatever losses may occur in Rome or any other locality. In the words of Dr. Roswell D. Hitchcock, "The skirmishes are sometimes disastrous, but the great battles all go one way."

§ 3. Marching thus with Christ we are approaching the greatest anniversary that any of this generation will live to celebrate, the completion of nineteen Christian centuries. Christian leaders in America and Europe and in foreign missions have generally approved my suggestion that this unparalleled anniversary should be celebrated, not in Paris and Jerusalem only, but by a round-the-world series of Christian reform conventions, in which all who hold that surpassing creed in two

*The moral and social progress of the Christian centuries is much more developed in the first volume and appendix of my Practical Christian Sociology, and also in Brace's Gesta Christi and Nash's Genesis of the Social Conscience.

letters, "A. D," *Anno Domini* (in the year of our Lord), which proclaims the Lordship of Christ on earth as well as in heaven, may sociologically unite while theologically differing, these conventions being unified and united by three hundred or more consecrated tourists traveling from land to land in special trains and boats decorated with the banner, "The year of our Lord, 1901." For celebrations then, or for historic studies in the years preceding and following, topics below may help:

THE CHRISTIAN CENTURIES.

Review and Outlook.

First session, afternoon—Congress of societies of Christian women, such as W. C. T. U., King's Daughters, Women's Missionary Societies, etc. Addresses: "How are Women Better off in Christian Lands than in Ancient Pagan Lands?" "How Better off than in Heathen Lands of To-Day?" "In What Respects are Christian Women Below Christ's Standard?" "By What Forces can they be Brought up to It?"

Second session, evening—Mass meeting under the auspices of the lay officers of the churches. Addresses: "How are Business Customs in Christian Lands Morally Better than in Ancient Pagan Lands?" "How Better than in Heathen Lands of To-Day?" "How are the Business Customs of To-day Below Christ's Standard?" "By What Forces can they be Brought up to It?"

Third session, afternoon, at close of public schools—Convention of Christian boys' and girls' societies, such as Junior Y. M. C. A., Junior Endeavorers, Junior Epworth Leagues, Loyal Legions, etc. Addresses: "How are Boys and Girls in Christian Lands Better off than Boys and Girls in Ancient Pagan Lands?" "How Better off than

Boys and Girls of Heathen Lands To day?" "How do the Boys and Girls in Christian Lands Come Short of What Christ Would Have Them Be?" "By What Forces Can They be Lifted to His Standard?"

Fourth session, evening—Citizenship rally of young people's societies, such as Y. M. C. A., Y. W. C. A., Y. W. C. T. U., Y. P. S. C. E., Epworth Leagues, etc. Addresses: "How is the Politics of Christian Lands Superior to that of Ancient Pagan Lands?" "How Superior to that of Heathen Lands of To-day?" "How is the Politics of Christian Lands Inferior to Christ's Standard?" "By What Forces can it be Brought to that Standard?"

§ Whatever we may do about celebrations let us seize the hour to emphasize that strongest argument for the deity and universal kingship of Christ that is contained in every date and especially that of a new century. No one can put into a book any argument against Christ that will not be more than answered by the date he must put upon the title page. What a waste of paper to say that Christ is no more than Socrates or Seneca or Shakespeare, and then date the statement from the birth of Christ!

§ 5. And let us also seize the hour to enlist men who read nothing but newspapers, and women who read nothing but novels, many of them worse than nothing, "erotic, neurotic and tommyrotic," in Century Clubs, to read about the Christian centuries, a knowledge of which, when the celebrations presently begin, will be as necessary to an intelligent part in common conversation as was a knowledge of early American history during the Columbian Fair.

§ 6. For a rough and rapid classification we

may group the eighteen Christian centuries under consideration in double century periods, naming for each of these nine periods a predominant theological and also—what is more pertinent to our purpose and less familiar—a predominant sociological characteristic, and we may also find in each period some special message for to-day. We shall find in them all a test of Christianity as a social dynamic.

As I shall take you down eighteen centuries in a little more than as many minutes, whatever you may miss I charge you not to miss the movement of the central figure. "Keep your eye upon Jesus," and note how he steadily advances from age to age, bringing deliverance to captives, the opening of prisons to them that are bound, making ever wider and deeper applications of the gospel sociologically, whatever happens to theology. We have been accustomed to read medieval history with our eyes so fixed on popes that are leading Rome backward that we have overlooked the forward movement of Europe led on by Christ. We have been so absorbed in watching the receding eddy of Romanism that we have commonly failed to see the on-flowing, ever-widening, ever-deepening gulf current of Christianity. There is something better than the revived study of "the historic Christ." He is yet more the present Christ, the power that creates progress, "He that liveth." Not "Back to Christ," but "On with Christ," should be our watchword.

§ 7. The second and third centuries constitute a period which may be characterized theologically as the period when the Church was persecuted but pure and prosperous; sociologically, as the period of a sect-destroying, caste-destroying love, that made the saints of Cæsar's household and the Chris-

tian slaves of Cæsar such real brothers—those kindred by the blood of Christ loving each other more than those kindred by natural blood—that the pagans, from their "world without love," exclaimed, "See how these Christians love each other!" and they were so fascinated by this fraternity that they were willing—millions of them—to join the noble army of martyrs in order to enjoy it for a little time on earth and forever in heaven.

In many things the Church has since progressed, but that distinctive badge of the early Church, received at the hands of Christ, "By this shall all men know that ye are my disciples, because ye have love one toward another," has so far been lost that in the cities of the United States, for example, whose Supreme Court has declared it a "Christian nation," one-third of whose population are church members, there are more "brotherhoods" than churches. The fellowship which was at first the very essence of the Church, rather than architecture or ritual, has given place to social classes inside and clubs outside. I believe that civil law, with its sceptre of justice, can do something to remedy the estrangement of rich and poor, but I believe yet more can be done by the royal law of brotherhood, with its sceptre of love, in such work as that of the institutional church and the social settlement.

§ 8. The fourth and fifth centuries constitute a period that may be characterized theologically as the ante-papal period of the union of Church and State. Sixteen centuries of that missmating bid Americans pass the sixteenth amendment, prohibiting sectarian appropriations, to make it impossible in form or fact. But we have overlooked too much the more important sociological characteristic of this period, the Christianizing of government. By the union of Church and State Chris-

tianity lost both theologically and morally in the city of Rome, but this loss seems to have been more than offset by the widened field to which Christianity was then introduced by the agencies of government. To all Europe Christian customs and ideals were thus carried, especially Christ's most novel doctrine, the sacred individuality of every human soul, which is "the spinal cord in the history of civilization." The head of a Roman household, before the advent of Christianity, had almost as complete control of his wife and child as of his slaves, and as complete control of his slaves as of his cattle. The much lauded Roman "justice" took no heed of wife or child or slave or foreigner.. Slaves might legally be killed by masters. Deformed or unwelcome children were made way with as freely as kittens. Wives were divorced by a word, as one would dismiss a cook. The words that constitute the very pleiads of Christian progress, justice, purity, liberty, equality, charity, fraternity, humanity, were unknown words in the sense that we use them to-day. It was, therefore, a revolutionary doctrine that Christianity then sent out through Europe, that every human being—the wife, the child, the slave, the captive, the prisoner the cripple—is a soul, a son or daughter of God, a brother or sister of Christ, for whom He died, and so a brother or sister of the king sharing his "divine right" to rule, a brother or sister of every other human being to be loved and helped, not hated or harmed. The earthquake might of that idea has broken every slave chain in Christendom. And every ballot of manhood suffrage is as much a Christian symbol as the bread and wine.

§ 9 The sixth and seventh centuries constitute a period that is characterized theologically by the

beginnings of papacy; sociologically, by the incarnation of Christ in the Roman code of Justinian, the corner-stone of our "common law" and of our civilization That code, like the later ones of Charlamagne and Alfred, began with the Decalogue, to which our politics owes allegiance because it is a part of our "common law." It was natural that the Senator who denied this and so himself lost the "allegiance" of his constituents, should shrink to a prize fight reporter. But why do citizens who repudiated his statement fear to call themselves "Christian citizens," using the agnostic term "good citizens" instead? Our civilization is historically Christian. The United States Congress recognized Christ in its call for a fast during the war for the union; and the Supreme Court declared in 1892, "this is a Christian nation;" and the President in 1896 issued the first (but we hope not the last) *Christian* proclamation of Thanksgiving, which precedents in all departments of Government, and similar acts of other Christian nations, let us follow by forming *Christian* citizenship leagues and committees.

§ 10. The eighth and ninth centuries form a period characterized, theologically, as that of the consummation of popery, when the pope became so mighty that he was able to set aside the ruling dynasty in France and enthrone the Carlovigians in its stead; sociologically, as the period of the consolidation of petty kingdoms into great empires, the beginnings of modern Europe, which suggests like consolidations for moral power, federations, at least, for social betterment, to the one hundred and fifty ecclesiastical kingdoms into which the Church of Christ is now divided.

§ 11. The tenth and eleventh centuries, theologically the "dark ages," are sociologically entitled

to the milder term suggested by Dr. McCosh, "the twilight ages," and it is the twilight toward the dawn, not the twilight after the day. All through those "dark ages," in which Rome went from bad to worse and worst both theologically and morally, and in which art languished, the leaven of Christian ideals was working out increasingly humane provisions for women and children, for slaves and foreigners, for the poor and weak and oppressed. As in the night before the dawn of American liberty Paul Revere rode through the darkness—

"A hurry of hoofs in a village street,
A shape in the moonlight, a bulk in the dark,
And beneath, from the pebbles, in passing, a spark,
Struck out by a steed flying fearless and fleet,
That was all! And yet through the gloom and the light
The fate of a nation was riding that night;"

So as we listen at the pages of our new histories, that tell us not of wars and rulers only but also of social movements, we hear in the night of the "dark ages" the steady tread of the host of God, and the voice of their royal Leader, and his word is not of retreat but

"Onward, Christian soldiers,
Marching as to war,"

The message of the so-called "dark ages" to us is in that hymn—

"O blest is he to whom is given
The instinct that can tell
That God is on the field when He
Is most invisible."

§ 12. The twelfth and thirteenth centuries, if I may continue the twilight figure, form the period of the cock-crowing, of awakening. Theologically, it is the time of the schoolmen, who made the first modern applications of reason to religion, in such fanciful questions, indeed, as, "How many angels can dance on the point of a needle?" but it was a bold thing then to reason at all. The orthodox

doctrine then was that for every one except the Pope the head was only a hat rack : he alone had a right to use the interior furniture. The reasonings of the schoolmen are important as the faint prelude to the Reformation. Sociologically, this was the period of the Germanic awakening, of the Niebelungenlied, of the Crusades, in which the people of Europe, even in war, learned new lessons of human brotherhood by intermingling, and especially by cooperation against the Turk, a cooperation to which they have been called anew in our times, to rescue not Christ's empty tomb but his living representatives.

§ 13. And now we come to the time of the morning star, the fourteenth and fifteenth centuries, the period, theologically, of Wiclif, of Huss, and of Savonarola. That last name reminds us that this is, sociologically, the age of the Renaissance, for Savonarola was the founder of the school of Fra Angelico, and the friend of Michael Angelo, and yet preached—this is the message of that age for us—the destruction of the revived nude art, that had destroyed Greece and Rome, and was then destroying Italy once more, morally, physically and politically, even while Italy was in the midst of an intellectual awakening which was to extend to all Europe and become elsewhere more pure and the herald of the Reformation.

I have never seen it noted that Raphael and Luther, the great names of the Renaissance and the Reformation, respectively, were born the same year. When they were nine years old, in 1492, God brought to the front the other great name in his triumvirate of leaders for that age, Columbus, through whom he opened to the world this continent, which he had held in reserve until it could serve for a fresh experiment in religion which was

here to be separated from State control and so become more spiritual and more ethical than was possible under the old misalliance. When Raphael, at Rome, in 1517, three years before his death, at the very climax of the Renaissance, was awakening the intellect of Europe in unconscious preparation for the Reformation by his matchless decoration of church interiors, his moral twin was standing, in Wurtemburg, at the door of a church of the same order, hammer in hand, knocking for admittance for the excluded, living Christ, and writing there his great exposure of the moral hideousness of a Church never externally so beautiful as then.

§ 14. This brings us to the Reformation, the chief characteristic of the sixteenth and seventeenth centuries, a great advance upon preceding ages. But let us not so exaggerate Luther and his associates as to belittle the victories of Christ and the progress of his hosts in the centuries since. Let us frankly declare the Reformation's theological excellences and sociological defects. It was individual, intellectual, doctrinal. It was *not* social, affectional, ethical.

The Reformation was individual and not social. There had been too little individuality, one excessive case of it in the Church, and the other members in all Christendom sworn to follow him unquestioningly. In the natural reaction there came an excess of individuality, each strong leader of the revolt setting up a sect of his own, until the monarchy of Romanism had ranged beside it a lesser evil, but an evil, the anarchy of Protestantism.

This was the more harmful because the Reformation was intellectual, and not affectional. In our day sects are less harmful because less hateful. An old caricature pictures Luther, Calvin and the Pope in a triangular duel, each fighting the other two

No onlookers were exclaiming, "See how these Christians love each other!" The head being then relied on unduly, to the neglect of the heart, as a guide to truth, learning took the primal place in the Church that God had appointed for love.

And learning also took the place of life, to a large degree, for the Reformation was doctrinal, and not ethical. Drunkenness dwelt harmoniously with devotion through the Reformation centuries, not in Germany only but among Covenanters and Puritans as well. If a deacon or an elder or even a preacher became intoxicated occasionally at a wedding or a funeral or a church dedication or a ministerial ordination, or at any other of the numerous special occasions when to get drunk was rather in order than otherwise, it was not considered a subject for church discipline, which was rather reserved for those that in matters of doctrine were unable to

"divide
A hair twixt south and southwest side."

Gambling to the glory of God went right on in church lotteries. The devout George Washington selling lottery tickets and writing his nephew to "avoid gambling" is such a moral curiosity as the future will see in the deacon of to-day who condemns betting on the pace of animals while himself betting on the price of grain.

To return to the Reformation: slavery and sanctification were preached from the same pulpits then and long afterwards.

Even personal purity was not counted essential to piety in Protestant princes, not even when, as in the case of Henry VIII, the prince was head of the Church as well as head of the State.

He reminds me of the sable sinner who on his return from a journey, said in prayer meeting, "I

suppose, brethren, that if the truth were known I has broken every commandment since I'se been away from here, but I thanks the Lord I hasn't lost my religion." Henry VIII and many other princes holding ecclesiastical offices might have said the same. Religion married politics, instead of ethics, which was to come later as a century plant from Reformation seed.

§ 15. This reference to Henry VIII naturally brings us to the Elizabethan Era, a subdivision of the Reformation, which, if we disenchant our selves of the spell of Shakespeare's mighty name, appears to be but a rude age compared to our own, though great and good in contrast to preceding ages. "Good Queen Bess," though probably chaste, was coarse in conversation and correspondence, and belabored her courtiers with blows and oaths. She persecuted dissenters, and, despite her condemnation of the excesses of fashion, died the possessor of two thousand dresses. Shakespeare's plays have perhaps inclined us to think it was at least an age of education and intelligence, but it was through acting, not through reading, that the plays were known. The stage was the only public library.

Not until the middle of the eighteenth century was there a "reading public" to whom an author and publisher could appeal. Literature, except dramas, was dedicated to some noble and published at his cost, until in the last century Dr. Johnson's Dictionary appeared with the literary declaration of independence in its preface in place of the usual dedication. Even the nobility of Elizabeth's time generally despised mental as well as manual work, as for ages previous. William the Conqueror signed documents as only the most ignorant of laborers do to-day with "his mark." An English

nobleman, a few centuries back, when some literary servant or lawyer had written a paper which he must sign, dipped the flat of his hand into a plate of smut, kept conveniently near, and printed at the bottom of the document a picture of the inside of his hand, whose lines would be unlike those of any other, beside which he would stamp his seal into the hot wax, from which custom originated the phrase, "Witness my hand and seal," a phrase that now witnesses to social progress when there is scarcely a workman but has greater literary privileges—and greater home comforts, we might add—than the princes of a few generations back. In that Elizabethan age time was spent by the rich mostly in coarse amusements, by the poor in hard toil. The common conception of it as pre-eminently literary reminds me of the hotel guest who sat opposite another guest, of high forehead, scintilating black eye and stately manner all of which prompted the inward expression in the beholder: "If he would only speak, what large utterances we should hear! What poetry! What eloquence! What sayings worthy of the early dramatists!" Just then the man of high forehead delivered his burdened soul: "Hand me them dumplins. Them's the jockeys for me." A close inspection shows that the Shakespearian age, even more than our own, was absorbed in "dumplins and jockeys" —but less absorbed in mere eating and pleasure than any previous age, more interested in truth and humanity.

§ 16. The Puritan age, another grand sub-division of the Reformation, apparent as are its faults, was a long march in advance of anything before it. It was a new protest against not indulgences, but indulgence, which held the throne in Protestant State Churches. Puritanism put *regnant conscience* in

its place. The Pilgrims were dissenters, Congregationalists. The Puritans were low churchman. The former are confused with the latter, not unnaturally, for the purpose of both was purer worship and purer politics. I cannot better express the calm verdict of history as to the sterling virtues of both than by recalling the dedication of the Pilgrim Monument in Central Park. In the dedication the Pilgrim and Puritan were treated as one, as they were in spirit. The statue represents a Pilgrim in bronze, leaning on his gun, as of old he kept guard at the door of the church, his ears attent to the psalm that is being sung within, his eye searching the forest for savages that may be about. The statue was presented to the city by a park commissioner, a German rationalist, who used all the English adjectives of adulation that he knew in acknowledging frankly, at that serious hour, the purity of motive and the political wisdom of the Puritan, whom in moments of revel he had, doubtless, often condemned. The mayor, who had consented to receive the statue with an address, was a Roman Catholic, unexpectedly detained, but his name on the program at least represented his recognition of the merits of the subject. The prayer was made by Bishop Henry C. Potter, an Episcopalian, who praised the Puritans almost as much as he praised the Lord. The oration was by George William Curtis, a Unitarian, who taxed his ample vocabulary in showing with what courageous fidelity the Puritans laid the foundations of our Republic and delivered it, first from despotism, and then from slavery. As in a composite photograph of twenty persons, one strong face dominates all, so in our composite nationality the orator showed us the face of the Puritan in the Declaration of Independence, the Constitution, and the Emancipa-

tion Proclamation. The applause was led, in spontaneous heartiness, by three Hebrew rabbis, who sat near me, and there was nothing left for us who came over in the Mayflower but to enjoy the heartfelt tributes heaped upon our stern fathers by the representatives of their chief opponents.

In education the Puritan gave too little heed to the affections, but the new education has a more serious defect in neglecting what was the Puritan's strength, the training of the will. Even in the kindergarten, the children should daily be required to do something they do not wish to do, with no device of play or social movement,—doing it simply because they are told to do it by those in command.

The contrast between our earnest ancestors and many who have in a double sense *descended* from them, is suggested by the following newspaper incident of a modern political convention. The reporter, sharpening his pencil for an interview, approaches an animated delegate and says: "What do you think of free silver?" "Young man," replies the delegate, "I am not here to think, I am here to holler." Such light gymnastics as political hurrahs, with newspaper reading and chewing gum, are the only head exercise taken by many whose fathers' sweat their brains in fruitful agony to shape our Government. There are some, but should be more, who dare to be Puritans in thought and will and act to-day.

§ 17. We have now come to the eighteenth and nineteenth centuries, which together make up our "new era," whose theological characteristic is larger appreciation of the Holy Spirit and larger development of spiritual religion. Sociologically it is the period of the steam engine, of manhood suffrage and of personal ethics, pointing forward to a period, at whose portals we stand, when the-

ology and sociology shall unite in social ethics, in the "holy city" and the "new earth."

Our own new era did not really begin until the middle of the eighteenth century, and but feebly even then. The first words of the new time are, Methodism and machinery; not a mere alliteration, for Professor Green, the historian, has pointed out that revivals of religion often precede and promote revivals of trade and revivals in politics.

In the year 1776 there appeared three distinct streaks of dawn: 1776 was the year in which James Watt completed the steam engine, which was to revolutionize production; 1776 was the year in which Adam Smith, on whose campus and under whose patronage the steam engine had been completed, issued his "Wealth of Nations," industry's declaration of its independence of God and government, which was to revolutionize distribution; and 1776 was the year when Americans, in behalf of all people, made their Declaration of Independence against monarchs, which by its influence upon other nations, bringing in the age of revolution, was to revolutionize the relation of the people to law, and so, in the times at hand, their relation to both production and distribution.

Around these three bright streaks of dawn there were other signs of morning. In 1773 John Howard began the prison reform movement. In 1775 Benjamin Franklin, in Philadelphia, established the first American anti-slavery society. In 1780 Robert Raikes, in England, began the modern Sabbath-school movement. In 1785 Dr. Benjamin Rush, in Philadelphia, began the modern temperance movement. And in 1793 Cary sailed for India as the Columbus of modern Anglo-Saxon missions.

But when the nineteenth century began these movements were all faint and feeble, and the twi-

light continued for one-third of the present century, down to 1831 inclusive. In 1807 Napoleon had conquered all Europe, except "England bound in with the triumphant sea," and had blotted out every republic except the United States. Great Britain had a Magna Charta, but it had been obtained by barons for barons only. Great Britain had also a so-called "House of Commons," but two-thirds of its members were appointed by the Lords out of their pocket boroughs, so that Parliament really consisted of a House of Lords and a *house of lackeys.* The privileged classes being in full control, not only put prices up and wages down, both in their own interest, but even opposed popular education, lest it should beget aspiration in the poor. And as to morals, royal courts still gave impurity their sanction. Not much of what has glorified the nineteenth century was accomplished in its first third, but it was a time of awakening and of expectancy. The people stood on tiptoe, feeling that the dawn was near.

§ 18. In 1832 the new era dawned. Christ came to the world for thirty-four years of greater words and works than men could bear while he was on earth. That was the year of the British Reform bill, when the House of Commons first became in fact what it was in name, a House in which untitled members had at least a majority. If we raise the other bound of this middle third of the century in 1867, when the British suffrage was further broadened to household suffrage, we shall have before us a generation of unprecedented social growth, more than verifying the saying that "the unconscious progress of fifty years is equivalent to a revolution." In that single generation, that middle third of this century, popular suffrage in connection with republics and parliaments extended to the

whole civilized world, except Russia. The first effect of extending suffrage downward was emancipation, which in the same period swept the whole civilized world save Brazil, where freedom triumphed soon after. That middle third of the century also inaugurated Christian union movements, which began in 1844 in the founding of the Y. M. C. A., the first and still the best of Christian union movements, as it is also the first and best of institutional churches. In 1846 came the formation of the Evangelical Alliance, the second pioneer of the great host of the organizations of Christian union. This was also the period of woman's introduction into new activities by the discovery of her powers through the ministrations of war. It was also the period of the "new charity," that brings to the poor "not alms, but a friend." It was also the period of the development of the two articles of the temperance creed, total abstinence and prohibition. After centuries of fruitless experiments with the theory of "moderation;" after vainly trying to escape the evils brought by alcohol by taking it in beer instead of brandy, in wine instead of whiskey; after useless endeavors to exorcise alcohol of its deadly power by having its manufacture and sale confined to men of "good moral character," which did not change the deadly character of the drink; at last the temperance societies and churches agreed, in 1836, that total abstinence is the only safe position for the individual, whether with reference to himself or his example; to which in 1850 and thereabouts was added the second article, namely, that the only consistent position for a Christian government to take toward the worst foe of home, of business, and of political liberty, is an attitude of uncompromising hostility. That glorious middle third of the century also saw the great-

est American uprising in defense of the Sabbath, in proportion to population and facilities of travel, a convention of 1,700 delegates, in 1844, in Baltimore, under the presidency of "the old man eloquent," John Quincy Adams. In the words of Longfellow:

> "Out of the shadows of night,
> The world moves into the light;
> It is daybreak everywhere."

Daybreak, but only daybreak. The world is not yet at its goal, but a Columbus in mid-ocean, its new world, the "new earth," not yet in sight, though these are signs that we are nearing its long-sought shores.

> Behind him lay the great Azores,
> Behind the gates of Hercules;
> Before him not a ghost of shores,
> Before him only shoreless seas.
> The good mate said: "Now must we pray,
> For lo! the very stars are gone;
> Brave admiral, speak—what shall I say?"
> Why say, "Sail on! sail on! sail on!"
>
> My men grew mutinous day by day,
> My men grew ghastly, wan and weak;
> The stout mate thought of home; a spray
> Of salt wave washed his swarthy cheek.
> "What shall I say, brave admiral, say,
> If we sight not but seas at dawn?"
> Why you shall say at break of day,
> "Sail on! sail on! sail on! and on!"
>
> They sailed and sailed as winds might blow
> Until at last the blanched mate said:
> "Why, now, not even God would know
> Should I and all my men fall dead;
> These very winds forget their way,
> For God from these dread seas is gone.
> Now speak, brave admiral, speak and say."
> He said: "Sail on! sail on! and on!"

Then pale and worn he kept his deck
And peered through darkness. Ah, that night
Of all dark nights! And then a speck—
A light, a light, a light!
It grew; a starlit flag unfurled!
It grew to be Time's burst of dawn!
He gained a world! He gave that world
Its greatest watchword, On and on!"

JOAQUIN MILLER: *World's Fair Poem.*

2—The Better New Times.

1. To-day, with all its evil tidings, is a better day than the world ever saw before.

I do not say this as a willful optimist, a self-appointed attorney for the present, bound to defend it against all attacks, but as a student of social progress that has at least tried to investigate both the lights and shadows of our own times, which are ever the hardest to estimate fairly, because historical perspective is lacking. The tendency of those who live in the shadows is to think it is all dark; of those living in the light to think there is no darkness to speak of, as is illustrated by a dialogue at a public dinner where a popular preacher sat opposite a prison chaplain. The preacher said, "I believe the world is growing better. My audience is increasing every Sabbath." "And so is mine," said the chaplain. The latest statistics tell us that a larger percentage of Americans than ever before—one-third in 1896—is on church rolls; but statistics tell us that criminals also are increasing in the United States faster than the population, a coincidence which the churches should seriously ponder as manifestly containing some lessons in dynamics as well as statics. And colleges should study the like coincidence that in a quarter century past, while crime has been increasing, the proportion of college students in the population has increased from one in 2,000 to one in 729. "On the face of the returns" it looks as if neither churches nor colleges were doing their best for social ethics.

Nevertheless, taking everything into consideration, I believe the world as a whole is not growing worse, though far from the best.

2. Look at Canada and Japan as the most striking examples of recent progress among Christian and non-Christian nations respectively. The Canadas consume but four and a half gallons of liquor annually per capita, only one-fourth as much as the United States, and, one after another, in temperance plebiscites have asked for prohibition by great majorities. They issue but eight divorces a year in a population of five millions, and exclude fifty indecent American papers, through falling short of the best portions of the United States at this writing, May 1897, in legislation on lotteries, race gambling and the age of consent—defects likely to be speedily removed, being all subjects of current agitation. Look also at Japan, filled with institutions borrowed from Christian lands, including "the Lord's Day" and "the year of our Lord," sending to wounded enemies in its recent war with China, not, as in former years, the sword of extermination, but the red cross of Christian civilization.

During this generation Christian nations have to a considerable degree broken down the total abstinence customs of Buddhism and Mohammedism, a monstrous fact that should rouse us to secure prohibition speedily for their sakes as well as our own, but the missionary has done more good in heathen lands than the merchant has done harm, and that is the very part of the world where the general progress is most apparent.

3. Mark, I have not said that every part of the world is advancing. As Rome grew worse while Europe as a whole marched on with Christ, so the United States seems to be now in a receding eddy, while the gulf current of world progress rolls on, ever deepening and widening. It is easy to prove progress in the United States if you compare the present with one hundred or even fifty years ago. But prove that the closing third of the century, since the war for the Union, has been a period of moral and social gain, if you can. I cannot.

That radiant dawn which burst upon our world in the middle third of this century, bringing to the oppressed of Christendom suffrage and emancipation and other social miracles of Christ, has already been overcast in the United States with ten cyclonic clouds.

The consumption of liquors, by gallons, has in this last third of the century increased nearly three times as fast as the population, and partly as a consequence, the divorces and murders have increased in like proportion. Three other clouds hang together, clouds found in no other national sky to so great an extent, nor in any other period in our own—lynchings, labor riots and municipal corruption. In what other land do the executions of "Judge Lynch" outnumber, year after year, those of all the civilized courts? In what other land have labor riots in modern times so frequently risen to the grade of civil war, with ten thousand troops called out in a single city, and six States in arms at one time? As for municipal corruption, Hon. Andrew D. White, familiar as a foreign ambassador with

other lands, declares that the worst governed city of Europe is better governed than the best governed city of America.

There are yet three other clouds as dark as the six I have named—impurity, Sabbath-breaking and corrupt journalism. A conference of American doctors in 1896, on comparing notes, agreed, from the awful evidence open to that profession, that impurity, the plague that destroyed Greece, Rome, the Renaissance governments of Italy, and is putting the birth rate below the death rate in France to-day, is increasing apace all over the United States. And why shouldn't it, with pictorial lessons in impurity in the window of almost every tobacconist and newsdealer; on every theatrical billboard; in many a daily paper; with the dancing, drunken temple prostitutes that ruined ancient empires copied as "art" in the library at Washington—one of them in bronze at this writing awaiting a November vote of acceptance or rejection from the trustees of the Metropolitan Museum in New York; with police gazettes that are contraband in Canada, and French novels and plays that are prohibited in England, allowed full swing in this "land of the free?"

The Sabbath is to-day more attacked and less defended than ever before, not foreigners only, but church members and some preachers breaking it down with their Sunday trains, Sunday mails and Sunday papers, reinforced of late by Sunday cycling for pleasure, and Sunday trolley rides to illegal Sunday shows in the parks. And corrupt journalism—the world has never seen in any other country, or

in any other period in our own, such daily newspapers as have recently crawled over our land, like a plague of frogs, newspapers which are but daily police gazettes, guides to vice and crime, excluded as crime-breeders from all our prisons, but welcomed in our parlors.

Back of all these clouds is one greater than all of them, which includes them all, the national habit of law breaking. In 1896 I spoke in Columbus, Ohio, less than six months after the city council had enacted a wholesome curfew law, which required children under sixteen to leave the streets at 9 o'clock at night. On careful inquiry in city offices and in a crowded church, I found that the officers had not enforced the law, and, what was worse, that even the Christian families of the city, in the absence of a policeman's club, had not obeyed it—a representative incident that could be duplicated indefinitely.

We have not enumerated all the clouds. The general interest in 1897 in the Nevada prize fight, mirrored first in and about the newspaper offices, and later in the crowded audiences that gathered to see it reproduced by kinetoscope, shows how thin is the veneering of civilization that separates us from the savagery from which we have so recently come and to which we are in present danger of reverting. These increasing evils should be the "chief concern" alike of Congress and the Church. But neither political conventions nor religious conferences give them more than incidental consideration, assuming, the one, that national "prosperity" re-

quires only the right regulation of finances, the other, that its part in that prosperity is only to multiply its membership. The chief labor of the legislator is to get as much as possible of the people's taxes paid back among his own constituents and so help himself and his party to reelection, while religious conferences, save those of the young people, think their whole duty to moral reforms discharged by a committee to write, not to carry out resolutions.

4. While temptations are multiplying in this age of cities, abounding with boarders and travelers, the moral armories and fortresses, that is, the homes, schools and churches, are lessening their moral training. This might well be counted another cloud.

By three lines of investigation, I have ascertained that not more than one tenth of the homes of American evangelical church members in cities maintain daily family worship. When I remember how hard it was in my boyhood for a boy to do right even in villages, with the help of impressive, earnest family worship twice a day, I pity the boys of cities who have increased temptations and decreased moral helps. Other forms of child-training are also increasingly crowded out by the increase of social engagements.

At the same time moral education has decreased in the schools. The day school teacher of my boyhood not only read the Bible in school, and read it impressively, but prayed in his own words for his pupils, and by private talks also sought to call the wayward from their wrong doing. My school teachers were a moral force

in my life, only second to my parents, and so it was generally. To-day teachers are less uniformly professing Christians, and more and more omit either Bible reading or prayer or both. Some schools go further and use atheistic readers, from which the name of God has been carefully excluded.

Christian colleges, which formerly could rely upon a measure of moral education being provided in homes and elementary schools, have not sufficiently adjusted themselves to the new condition, which does not give the average freshman enough knowledge of the Bible to understand the references to it in English literature, much less to shape his character. The study of the English Bible has been introduced in a few colleges, mostly in a small way and quite as much or more as literature than as ethics.

And at the very time when moral forces have been relaxed on week days in the homes and schools, and moral training has been left almost wholly to the Sabbath, that institution also has been weakened, the Sabbath breaking beginning vigorously on the outer wall on Saturday night, when both business and pleasure commonly go on until midnight.

5. The church would not be able to do the work of the home and school in moral culture, besides its own, if at its best, and in this day of multiplying social, commercial and political diversions, the church is not at its best. The very person, too, whom the home and school have neglected, the children, are not generally at church to receive what help it has for them,

only at Sabbath school, depending on half an hour per week of teaching, which, if it were of the most perfect quality, would be wholly insufficient.

The churches work too much singly and on a single day. The whole church of Christ in the whole city unitedly at work for the whole community the whole week should be the plan.

The nearest approach to this is in the so-called institutional churches, one of which has also been called by the more explanatory name of "The Every Day Church." Every church which is true to its high calling will be an "every day church," not by multiplying churchly meetings, already too numerous, but by multiplying Christly ministeries. The churches are usually too centripetal in their energies, mostly devoted to building up themselves, and need to be made more centrifugal, power houses whose influence shall create social progress in every street of the city. Instead of this, many churches are in the world but not of it, in a sense Christ never meant, Protestant monasteries, as disconnected with the real social problems about them as if they were in the desert.

Let the churches ponder the words of Bishop Phillips Brooks, in his book, "Beauty of a Life of Service" (p. 29):

"The great question that is on men's minds to-day, as I believe it has never been upon men's minds before, is this: Is this Christian religion with its high pretensions, this Christian life that claims so much for itself, is it competent for the task that it has undertaken to do? Can it meet all these human problems, and relieve all these

human miseries and fulfill all these human hopes? It is the old story over again, when John the Baptist, puzzled in his prison, said to Jesus, 'Art thou He that should come, or look we for another?' It seems to me that the Christian Church is hearing that cry in its ears to-day: 'Art thou He that should come? Can you do this which the world unmistakably needs to have done?'.....

"Christian men, it is for us to give our bit of answer to that question. It is for us, in whom the Christian Church is at this moment partially embodied, to declare that Christianity, that the Christian faith, the Christian manhood, can do that for the world which the world needs."

6. The United States is still, I believe, morally in advance of Europe, but less so, I think, than at the close of the war for the Union. Four deadly influences have affected this period unfavorably: the war, the beer invasion that came under cover of it, unopposed; the flood of immigration; the development of numerous soulless corporations that might innocently cheat and be cheated, it was thought; and the growth of luxury, always a moral peril to a nation as to an individual.

7. One of the worst signs of the times is that with these threatening clouds calling for serious study of our social problems, the general attitude of mind—not in the United States alone—is one of levity, in the press and in the colleges especially, but also in the Church. This spirit has been condemned in one of the finest sonnets of William Watson:

"I think the immortal servants of mankind,
Who, from their graves, watch how by slow degrees
The World-Soul greatens with the centuries,
Mourn most Man's barren levity of mind,
The ear to no grave harmonies inclined,
The witless thirst for false wit's worthless lees,
The laugh mistimed in tragic presences,
The eye to all majestic meanings blind.
O prophets, martyrs, saviors, ye were great,
All truth being great to you; ye deemed man more
Than a dull jest, God's ennui to amuse;
The world for you held purport; life ye wore
Proudly, as kings their solemn robes of state;
And humbly, as the mightiest monarchs use."

I am deprecating levity, not joy, which last I count a duty, but duty should also be a joy, as is beautifully said in one of the poems of Rev. Dr. Henry Van Dyke:

"'Joy is a duty,'—so with golden lore
The Hebrew rabbis taught in days of yore,
And happy human hearts heard in their speech
Almost the highest wisdom man can reach.
"But one bright peak still rises far above,
And there the Master stands whose name is Love,
Saying to those whom weary tasks employ:
'Life is divine when duty is a joy.' "

8. The clouds I have pointed out, I am bound to say, do not fill the whole American sky. Between and about them there are spots of blue, not at present so large as the clouds, to my eye, but large enough to point the way to the clear shining after rain with which the century shall yet close if the churches will awake at once and undertake systematically, as they undertook foreign missions a century ago, the equally scriptural work of preventing the heathenizing of Christian lands.

What are these spots of blue that encourage us to hope for a clearing sky?

Sweep the search light over this last clouded third of the century, and a little more, the range of my own memory, and behold eight great reforms completed in that time. In my boyhood there were five evils that men said had "come to stay," namely, duelling, slavery, polygamy, the lottery, the spoils system, all of which have in one generation had to go, because God had "come to stay," and because some of his people had staying qualities. (See page 148.)

Duelling, always absurd, got its "reductio ad absurdum" and consequent abolition about the middle of the nineteenth century. The story of its ignoble death in Kentucky, its last American stronghold, is thus told by J. Cuthbert Hadden in The Gentleman's Magazine:

"A traveling preacher named Bowman, a strong, muscular fellow, was conducting some services in Kentucky. At one of his meetings a well-known desperate character created a disturbance, and being publicly rebuked by Bowman, sent him a challenge to fight. Bowman, as the challenged party, had the choice of weapons. He selected a half-bushel of Irish potatoes, as big as his fist for each man, and stipulated that his opponent must stand fifteen paces distant, and that only one potato a time should be taken from the measure. The desperado was furious at being thus freshly insulted, and made an indignant protest; but Bowman insisted on his rights as the challenged man, and threatened to denounce the desperado as a coward if he failed to come to time. As there was no way

out of the fix but to fight, the desperado consented. The encounter took place on the outskirts of the town. Almost everybody in the place was present to see the fun. The seconds arranged the two men in position, placing by the side of each a half-bushel measure filled with large, hard Irish potatoes. Bowman threw the first tuber, which struck his opponent, and flew into pieces. A yell of delight went up from the crowd, which flurried the desperado, and his potato flew wide of the mark. Bowman watched his chance, and every time his opponent stooped for a potato, another hit him in the side. The desperado was struck about five times, and then the sixth potato took him in the short ribs, knocking the wind completely out of him, and doubling him up on the grass. The people were almost crazy with laughter, but Bowman looked as sober as if he had just been preaching a funeral sermon. The desperado was taken home and put to bed, and there he stayed for more than a week before he recovered from the effects of his Irish potato duel, which not only put the desperado "hors de combat," but was also the "knock out blow" of duelling itself.

After that, the very mention of a duel suggested comedy rather than tragedy, and "the code" having been "laughed out of court" was in 1852 abolished by state law. It had already been abolished in other States, and by the Duke of Wellington in England, and has recently been abolished in Germany and Bavaria, leaving only the harmless French duel as the farce which closes the tragedy.

I have named duelling, slavery, polygamy, the lottery and the spoils system as five finished reforms of the last forty years.

There are three other reforms so nearly complete that they may be considered as done, namely, the movements (1) for the Australian secret ballot and (2) for scientific temperance education, in the first of which but three, in the last of which but four States remain "out of the Union"—exceptions that will be erased entirely, without doubt, before the century's close—and (3) the movement to abolish war, whose sentence of world-exile was signed at Washington on Jan. 11, 1897, in the arbitration agreement of our Secretary of State and the British premier, which, though rejected by the United States Senate is manifestly the beginning of the end of international war. Already this spirit of peace has crossed the North Sea and entered the continent in the appointment of a general arbitration commission by the legislature of Norway.

A little longer, in the words of Whittier,

> "The world may run its old mad way
> With needle gun and ironclad;
> But Christ at last shall reign—
> The cradle song of Christ
> Was never sung in vain."

We need to reinforce our patience by remembering that the God of history is the God of nature, who took long ages, besides which the Christian centuries are but as a watch in the night, to prepare the world of matter for man. It is not strange he should again work slowly in fitting to us the world of mind, whose freedom, as contrasted with matter, makes delay all the

more to be expected. That the race is so slowly Christianized, instead of confirming infidelity, confirms prophecy, which gives human history in advance in the parable of the leaven.

"This fine old world of ours
Is but a child yet in the go-cart;
Patience! Give it time to learn its limbs—
There is a hand that guides."

10. The profoundest test of progress is not, after all, either laws or deeds, but social ideals. What is the social ideal of Christ, and how far has it become the social ideal of Christendom, or of any part of it?

In the two most prominent terms of Christ's teaching, the "Son of man," "the kingdom of God," he gives us the personal ideal and the social ideal that we are to realize. His social ideal, which is also the central and ultimate theme of both Testaments, is the kingdom of God. What that term means, Jesus himself tells us in plain words in the Lord's Prayer. When the Apostles came to Christ, asking what they should pray for, he told them to pray that earth might become like heaven.

"Thy kingdom come;

"Thy will be done, as in heaven, so on earth" (Matt. vi:10).

This is a Hebrew parallelism, in which, as in the Psalms, the second line explains the first. Men debate, "What is the kingdom?" There is no room for controversy. Christ answers without figure of speech: It is the doing of God's will, as in heaven, so on earth—the word "kingdom" conveying the additional truth that it is not merely the individual doing of that will, but

social obedience to God's law. Society is an organism, a "moral person," instinctively recognized as a subject of God's law when we condem repudiation in the State no less than in the individual. This "moral person" is to do God's will as in heaven, so on earth. Matthew's phrase, "The kingdom of heaven," is manifestly a condensation of the two phrases we have quoted from the Lord's Prayer, and like them means a community in which God's will is done on earth as in heaven. Another parallel passage is "the holy city, new Jerusalem, coming down out of heaven from God" (Rev.xi: 15), which is a heavenly city, but not a city in heaven; rather a city into which the customs of heaven have "come down," a city in which God's will is done, as in heaven, so on earth.

The kingdom of God, the kingdom of heaven, is, therefore, a human society of justice and purity and liberty and equality and charity and fraternity and humanity, in which God's will is done on earth as it is done in heaven.

11. Could Christ have taught us to pray for what was not to be? His command so to pray is an implied promise that his will is sometime to be so done, as in heaven, so on earth.

Does it seem to any of you a hard saying that Christ's will is to be done as in heaven, so on earth? Let us see.

It has been so done in one individual life. What was it in the life of Christ which was most heaven-like? Not miracles. Heaven has no doubters to be so convinced. Christ's life was most heaven-like in the contrast he afforded to human selfishness in the

habit of thought and life he described when he said, "The Son of man came not to be ministered unto but to minister." This he did not as the divine Messiah but as "The Son of man," our example. Lest any should say that such unselfishness was for him alone, he said, "Ye should do as I have done." That was after he had girded himself as a servant and washed his disciples' feet, that is, after he had engaged in loving service for the bodies and souls of others. Thus he gave "supremacy to service" and "mastery to ministry."

This law, "Not to be ministered unto but to minister," is already the law in a measure in the Christian nursery. Many of us might write under the description in the thirteenth chapter of I. Corinthians, of the unselfish love that "seeketh not her own, beareth all things, believeth all things, and never faileth," "My mother's picture." Such parental love is largely a Christian product. Pagan parents kill their children with little compunction. They are relatively "without natural affection." Their huts are not homes but "habitations of cruelty." Christianity "turns the hearts of the fathers to the children" by its doctrine of the sacred individuality of every human soul. In New York City, a Hungarian laborer walked all the way from Fordham to Bellevue hospital, carrying his eighteen-months-old baby, in order to bring to his wife, who was there sick with erysipelas, a few pieces of stale bread, which, in his ignorance of our customs, he believed that she would need. Having been out of work for some time and under expense for his sick wife before her

removal to the hospital, he had been able to bring the bread only by going without food himself and withholding food from the baby also for three days. Ignorant wholly of our language, he could not tell his trouble to his neighbors. On finding his wife did not need the crusts he had brought, he attempted to return home, but staggered about like a drunken man in the faintness of hunger. When the case came to be understood, milk was offered both to the man and the baby. The father made signs that his share should be given to the baby. It was not until he was assured that the baby could have all it was safe to give him that he consented to take any for himself.

In the face of such representative parental sacrifices, can any one say that the watchword of Christ, "Not to be ministered unto but to minister," is an impossible ideal? How deep and wide is the sway of this principle in Christian homes is shown by the general adoption of life insurance, which often means a life-long sacrifice in order to "minister" to our loved ones after death, one of the most practical results of the teaching and example of Christ. The kingdom of God is but the extension of such unselfish love from our little households to the whole brotherhood of man, the whole family of God.

12. Not in the nursery only, in Christian lands, but in the parlor, also, to a good degree, the law of Christ prevails, "Not to be ministered unto but to minister." That is the very import of civilization's highest title, "gentle-

man." In the ultra-fashionable set there is, no doubt, not a little selfishness even in social gatherings. But even there, in theory, at least, the law is, "In honor prefering one another." And in the parlor life of cultured Christians, there is much of reality under the theory. Let me illustrate the partial Christianizing of the parlor in contrast to the avowed heathenism of business. When a gentleman approaches a parlor door with a lady, imagine him entering first, with a quotation from his selfish business code, "Every man for himself, and the devil take the hindmost." When the lady at his side asks him to help her to ice cream, imagine him making reply, as if he were in his shop, "Madam, I am not here for my health." There is really no reason why these ungentlemanly proverbs of greed should be considered any more tolerable in the shop and office than in the parlor, and the time is drawing near when the law of Christ shall be the law of commerce as well of courtesy. The coming of the kingdom is but the extension of the code of unselfishness from "society" in the fashionable sense to society in the sociological sense. Some day Christian men will be gentlemen in business.

Patriotic warfare is another field in which theoretically, often actually, service is above selfishness. Those who, in the hour of peril, spring to the defense of their country are chiefly attracted not by pay but by patriotism.

Even politics, in such hours, is unselfish, and men vote, not to increase profits or wages, but to save their native land. Who can think of Washington or Lincoln or Gladstone, even of

the least of our presidents or premiers as accepting office chiefly for the salary? Washington speaks for all true statesmen when he says: "I have from the beginning, and I hope I shall to the end, pursue to the utmost of my judgment and abilities one steady line of conduct for the good of the great whole." The leaven of Christ, who first put service above selfishness, appears in such terms as "public service" and "foreign minister." How hideous, on such a background, sounds the swine grunt of the political spoilsman, "What is there in this for me?" Not much longer will he disfigure our capitals, for Christ in civil service reform is driving the whole herd down a steep place into the sea of oblivion. Office is for service, not for selfishness.

13. The professions are all of them further instances of the subordination of salary to service, in theory at least, and to a good degree in practice. Who would listen to a preacher whom he suspected of caring more for salary than for service? Who would call a doctor who was suspected of caring more for his fee than his patient? Recently in the French legislature, a legislator, stung by the vile epithets of the French newspapers, declared that the press had "ceased to be a profession and had become a trade." Whereupon, all the reporters marched out in protest. The statement clearly meant that the press had come to place selfish gain above public service. This is strangely supposed to be entirely proper in a trade or tradesman, but disgraceful in the professions. It is true, in America at least, that the daily press has largely become a trade, some of the

most prominent papers selling even their editorial opinions, and many of them bluntly avowing that their chief aim is to make money. If the press is a profession, it should at least be classed with attorneys who take sides not in accordance with their views but with their fees, an un-Christian code that is justifiable in cases or right and wrong neither in lawyers nor editors. There are many teachers who could adopt Agassiz's noble saying, "I have no time to make money," but since teachers have come to be so largely selected by political influence, they are increasingly unprofessional in the sense that they do not so generally as in earlier periods devote themselves unselfishly to public service. If the true idea of service posessed them they would much more zealously seize on the opportunity afforded by the scientific temperance lessons to save the new generation from the chief curse of our times. Even doctors, now that so many of them have allowed the public to deprive them of the ennobling influences of Sabbath worship, which none need more than physicians, are, I fear, less universally professional in the noblest sense than in former years. But more than any other profession, except the ministry, physicians put service above salary. And in all professions there are many who still hold aloft the standard of Christ, "Not to be ministered unto but to minister." It is much that this should even be the ideal, as it is, of all the professions.

14. But it is not even the ideal of trades and tradesmen. The public, which would not allow a candidate for constable to say he wanted the office chiefly for the pay; which would not allow

a lawyer or editor or teacher, much less a doctor or a minister, to declare his chief motive in his chosen occupation was to make money, shows no displeasure when a merchant boldly avows that he is business solely to enrich himself. There is no reason in the New Testament or elsewhere why service should not be more than selfishness to a merchant or a mechanic as much as to a minister. It is a good omen that the divine doctrine of the stewardship of wealth is becoming the people's doctrine also. Instead of allowing the professions to sink to trades, we must lift the trades to professions by showing that a man may as truly serve God and man in handling money, whether in benovelence or in business, as in preaching and prayer.

I, for one, am always glad to see any one who is in a lowly trade "magnify his office" by giving it the most professional title he can devise. Recently in Montreal, I saw over a shoe-maker's door, "The Williams Infirmary for Refractory Shoes." One tailor at least calls himself a "Pantaloon Artist," and the barber sign, "Tonsorial Artist," is familiar, as also "Tonsorial Parlors." One organ-blower calls himself the "Assistant Organist," and boasts that he "can blow any tune the organist can play."

There are more serious signs that trades are becoming professional in the altruistic sense.

An engineer, only a mechanic as we classify men, driving his express train at fifty miles an hour, as he rounded a curve, saw just ahead on the same track a freight train, which had been delayed by breaking in two. There was but a

second to think. Should he leap and save himself, or reverse the engine and save his passengers at the cost of his own life? He chose the latter, as many engineers have done in like cases where service has triumphed over selfishness, a rebuke to the railway magnate who prefers his own dividends to the safety of his patrons and employees. Whether that man was personally a Christian or not, his act was a Christian product. Another case where the idea of service glorified even a lowly business was that of the washer-woman who sang, as she climbed the stairs after a hard day at the wash tub, "One more day's work for Jesus." And yet another lowly example is the case of that bootblack, who, having shined the shoes of a lame man whose short leg was pieced out by a very thick shoe sole, was asked, "How much for that?" "Five cents." "But you had more than usual to do this time." "Yes, but I wouldn't like to make anything out of your hard luck"—a case in painful contrast with the course of many a Christian merchant who is only too ready to take advantage of a fellow's "hard luck" to drive a bargain or foreclose a mortgage. Some day we shall understand what God has taught from the first, that all useful work is "divine service."

> "Ring in the valiant man, and free;
> The larger heart, the kindlier hand;
> Ring out the darkness of the land,
> Ring in the Christ that is to be."
>
> TENNYSON: The Bells.

15. The "city" stands for trade and politics especially, and the promise of a "holy city" on earth is therefore a promise that the law of ministry and service shall at last conquer these.

We have no "holy city" as yet, but we have cities into which enough of heavenly customs have "come down" to confirm our faith in such a consummation. As compared with pagan Rome, where the most cultured men and the most pious women enjoyed the one hundred and thirty-five days of butchery provided for their amusement by the best of the "good emperors," Marcus Aurelius, Toronto, in which there are no Sunday papers, no Sunday mails, no police gazettes, no tolerated brothels, and a majority of ten thousand for prohibition, is more than half way to the New Jerusalem.

A few years ago New York would have been almost the last city in the United States that any one would have cited to prove that heavenly customs are coming down into earthly cities. But the movements that incarnate the motto of Christ, "Not to be ministered unto but to minister," can scarcely be found anywhere in greater variety than in New York, as it was, for instance, during the heated term of 1896, when parks and public baths were open for the poor all night; and the hot streets were often flushed to cool them; and parties of young and old were carried for hours or days to seaside and farm; and playgrounds were opened in the city; while a "belt line" of social settlements, brought to the poor not alms only but friends, cultured wealth following Christ in the slums. In Buffalo, seventy churches are establishing these most Christian of all our institutions for the poor, in which the privileged classes give not their money but themselves "in his Name."

Glasgow is on the whole the model city of Europe. The "canny" as well as conscientious Scots have city ownership of water, light and transportation, so providing street car rides at workmen's hours at two cents, and at other hours for three, and yet making enough profit to pay all the city taxes; providing model tenements also, and best of all, electing model aldermen.

In municipal reform, let us not take so low an ideal as is expressed in those words, "a business administration." That is also the boodler's watchword. It is not enough to set the taxpayer's selfishness against the boodler's selfishness. Civic patriotism will never be raised to such a pitch as is necessary for the long unselfish war that permanent municipal reform requires, by any selfish ideal. A great city is a great business corporation, and should be conducted as such, but it is infinitely more than that. It is a society of souls, of brothers, called to the work of educating the young and training them for citizenship and usefulness; called to carry forward the work of civilizing and humanizing the half-civilized, half-humanized, survivals of our barbarian ancestry; called to aid in a multitude of ways the social progress of the nation and of the world.

That is a city ideal worth working for, worth lieving for, worth dying for, if need be—to transform the city of Cain, whose selfish watchword is, "Am I my brother's keeper?" into the city of Christ, whose motto is, "Not to be ministered unto but to minister."

3—The Best Time Coming—How?

1. Christendom might well adopt the old man's beautiful prayer:

> "O Lord, I thank Thee I am not what I was;
> I thank Thee I am what I am;
> I thank Thee I am not what I shall be."

Looking back to pagan Europe, Christendom thanks God it is not what it was. Looking across to heathen Asia of to-day, Christendom thanks God it is what it is. Looking forward to the promised kingdom of God, in which His will is to be done on earth as in Heaven, Christendom thanks God, most of all, it is not what it shall be.

The habit should be cultivated of looking often both to the genesis and the goal of society; to its genesis to prevent a faithless pessimism, noting how much has been gained; to its goal to prevent a lazy optimism, noting how much is yet to be achieved.

The spirit with which we should confront the problems of the hour is that which is expressed (and exemplified) by Robert Browning:

> "One who never turned his back but marched breast forward,
> Never doubted clouds would break,
> Never dreamed though right were worsted, wrong would triumph,
> Held we fall to rise, are baffled to fight better,
> Sleep to wake."

2. That God's will is to be done on earth by communities as well as by individuals, in the sense that the law of Christ is to be really, though not perfectly dominant, in the one case as in the other, is the teaching of history and prophecy alike.

A knowledge of the past is a prerequisite of forecast, as is illustrated, negatively, by the case of that ignorant orator who said: "I am not a prophet nor the son of a prophet, but some things can be foreseen, and some things can be foretold, and I now foresee and I now will foretell that the time will soon come when our liberties shall be no more. This is as certain, my fellow citizens, and this is as sure as that Romeo founded Rome." Just about!

History rather proclaims the future triumphs of righteousness. Through nineteen Christian centuries, Christendom, which means Christ's kingdom, has been an ever-widening, ever-deepening gulf stream of manifest destiny. Christendom is in many respects far from Christian, but in contrast to heathendom it is, as Daniel's vision intimates, regnant humanity displacing regnant brutality. Take a map of the world at the birth of Christ, when it was all under pagan governments, and mark in blue, century by century from the days of Constantine, the territory that has been brought under Christian government. The ocean of Christendom will presently overflow the whole of Europe; then will deepen there; then, in the days of Columbus and following, will flow over the whole American continent; then, in our own century, will roll on to the islands of the Pacific, and into the borders of Asia and Africa. Already Christian governments rule more than half the earth's surface, and promise, by the century's close, to cover the earth as the waters cover the sea. Christendom is deepening also, as one may see, for example, by studying the record of a hundred inhuman customs of India displaced by

Christian government and Christian sentiment, most of them put away so quietly and so gradually that the critics of Great Britain and of missions have failed to credit them. Japan is a yet more striking instance of a heathen nation transformed by Christian influences and Christian institutions even while the government has remained nominally heathen. Certainly there is nothing that the history of the past and the movements of the present proclaim more distinctly than that Christian governments are first to subdue and then transform the whole earth.

Turkey is likely to hasten this result by furnishing the "horrible example" that shall lead to the conclusion that civilization can no longer tolerate crowned barbarism anywhere in our crowded world. The time is manifestly at hand when the united Christian "Powers" will allow none but civilized governments to exist anywhere, which is but another way of saying that Christendom shall become universal.

3. It is an amazing instance of the blinding power of preconceptions that any one familiar with history can say that the world through all the Christian centuries has been "waxing worse and worse." The Bible says that, not of society but of "evil men and seducers." It is but an enunciation of the familiar law that individual wickedness gravitates downward to ever baser depths. The passage may also suggest that wickedness has increased power for evil as now concentrated in cities, armed with dynamite and printing presses and telegraph.

As to the coming of Christ, all Christians agree that it is the world's only hope. But the

coming of Christ has four distinct meanings in the Bible: 1. The incarnation. 2. A coming that was to follow in that same generation, which must have been the transfiguration or Pentecost or the fall of Jerusalem. 3. A constant coming, such as is referred to in the passages: "I will not leave you comfortless; I will come to you." "Lo, I am with you alway." To this group manifestly belongs "Thy kingdom come." 4. The final coming. There should be no controversy between those who emphasize the constant coming and those who emphasize the final coming. I believe the kingdom of God has been coming ever since Christ declared it to have come "nigh" and to have come "within" His disciples; but I also believe it will be reinforced and completed by some more powerful manifestation of Christ. They best "watch" for this final consummation who work with the ever-present Christ in creating the "new earth" by Christianizing society, applying the law of Christ to all the relations of life.

4. Whatever single proof texts seem to foretell, the proof trend of all prophecy, a "more sure word" than even the like inference from history, proclaims, like the sound of many waters, that "the kingdom of this world is become the kingdom of our Lord and of his Christ." Note that the revision does not say "the kingdoms of this world," but "the kingdom of this world." The terms "world" and "kingdom of this world" have two meanings in the Bible. Sometimes they refer to the unregenerate part of humanity, in contrast to those who have acknowledged the authority of Christ.

Sometimes both terms mean the whole race. In this case it comes to the same thing, whichever meaning is applied. The passage proclaims that Christ's rule in this world is at last to be universal and complete. It is not some invisible kingdom of "otherworldliness" that is promised, but a kingdom like that which Daniel foretold, both visible and vast. The word "nations" found in Revelation after the prophecy quoted, indicates that earthly governments will still continue as united states in the kingdom of Christ.

The "world-empire" is to be Christ's—that which monarchs, first of the Egyptians, then of the Hittites, then of the Assyrians, then of the Persians, then of Macedon, then of Rome, obtained only transiently and partially, is to be Christ's perpetually and completely, his in world-breadth not only, but also in heart-depth of loyalty.

The world-empire which the devil offered Christ at once, in the temptation, if he would but conquer it by external force, by selfish use of his miraculous powers, shall be his at last through the slower but surer conquest of reason and religion. In this we see the contrast between the politician and the statesman, the first bound to win this year, though it be on the devil's plan; the second content to win permanently by the slower but surer statesmanship of Christ. Such statesmanship the mere politician calls Sunday-school politics.

5. Let us clear away at once the shallow misinterpretation of Christ's words, "My kingdom is not of this world." That passage must harmonize with that other saying we have quoted from the same sure Word, "The kingdom

of this world is become the kingdom of our Lord and of his Christ." How are we to reconcile these apparent contradictions? By noting in each case, as we should do in the case of every proof text, the historical connection. The first was spoken with reference to the inauguration, the second with reference to the consummation of the kingdom. To correct the eroneous Jewish expectation that the Messiah's kingdom would be inaugurated by external conquest, Christ said, "My kingdom is not of this world," that is, it is not to be initiated by force, as this world's kingdoms have been, but by inward conviction, the only sure basis for any kingdom. But John declares that the kingdom is to work out from convictions into institutions, and through heart conquests and social leavening is at last to dominate the pleasures and politics and trade of the world. "The kingdom of this world is become the kingdom of Christ."

6. We have studied the status of society as it was, as it is, as it should be and shall be. We now turn from statics to dynamics and consider by what forces what is can be changed to what should be.

The lecture course now to be completed may be roughly epitomized in the practical divisions of a quaint lay preacher's sermon on the text, "They that have turned the world upside down have come hither also."

Firstly, the world was originally right side up.

Secondly, the devil turned it wrong side up.

Thirdly, it must be turned right side up again.

Fourthly, we are the chaps to do it.

"Fourthly" is our very practical conclusion, that is, the living Christian forces, incarnate in Christian men, by which, as sure as the Word of God, society is to be so far Christianized in this world that the law of Christ shall be really though not fully dominant, in education and business, in pleasure and politics, as it is now really, though not fully dominant in the churches and in the individual Christian lives.

In seeking the forces that will aid social progress history is our best guide. Whatever has helped to advance what was into what is is likely to be efficient in changing what is into what should be.

7. But, first of all, let us learn from history of the forces that fail, that we may not again employ them.

We learn from the history of pagan Europe the anti-social influence of that godless esthetic-ism whose creed is, "Art for art's sake."

About the year 66 of our era, two famous men confronted each other in Rome, Nero and Paul, one the crowned champion of pagan culture, the other the chained ambassador of Christian civilization. That godless esthetic-ism, which has been advocated in our day by Swinburne and Rosetti and Oscar Wilde—the latter sent to prison for practicing his creed—had taken once savage Europe in hand and shown what it could do—or rather could not do—by intellectual culture toward promoting human rights and good morals. Now Christian civilization was to take its turn. It will be instructive to contrast the social re-

sults achieved by the highest intellectual culture in ancient Greece and Rome, with the Christian civilization of modern Europe, that we may learn, in this historic parable, which influence may be relied on to promote good morals and human rights in our own country, our own community, our own conduct. What has worked best for Europe will work best for you.

We see the ancient Greco-Roman world at its intellectual best in the Periclean and Augustan eras, which are intellectually still unequalled, as we constantly testify by our use of the word "classics." Athens, in her two most brilliant centuries, produced a harvest of art, literature and eloquence never since approached in intellectual quality by any equal population in an equal time. The Augustan age was indeed a "golden age" intellectually, excelled only by the Periclean age, equalled by none other. These facts ought to convince even a Bostonian that the world's progress has not been intellectual. Our skulls are no bigger than those of the troglodytes, but our hearts are enlarged. Let those who would substitute estheticism for Christianity, putting beauty in the supreme place instead of duty, take note that such a creed in Athens as afterwards in Rome and more recently in Paris and London, has proved a Circean spell to turn its devotees to swine. It made the Greeks the easy prey of the more virtuous Romans, who in turn were rotted by the same creed and made the ready spoil of the more virtuous and so more vigorous northern tribes.

8. Many who firmly believe that nature is ruled by law think history goes by luck. Both nature and history are ruled according to law

by a Law-giver. As surely as effect follows cause, Babylonian art and Roman luxury, with Roman vices, will to-day, as of old, hasten national as well as personal death. When a culture prevails in which the wish, not the will, is king; in which indulgence usurps the throne of conscience, whether it be in an individual or in a whole people, the seers behold the hand beginning to write upon the wall, "Found wanting and finished." It is amazing that any man of culture can forget that the nations whence we get the nude art of our museums are all of them dead or dying, slain by impurity. Why should Boston assume to be Eden before the fall, and set up in its Art Museum, before its youth, as a part of their Sabbath worship and as models for its lady art students to copy, nude statues, destitute of even the fig leaf that most other galleries concede to modesty, figures from Athens and Rome and Pompeii, that are, in the light of history, the gravestones of those lust-slain cities?

I, for one, expect little reinforcement in counteracting the corrupting tendencies of our times from free libraries from which little goes out save fiction, and much of that not the best—some of it nearly the worst—no adequate effort being made to guide even juvenile readers, or from art galleries where susceptible and uncultured youth are turned loose in yet more dangerous forms of Frenchy realism. True art and wise culture of the intellect have their place, but that they do not take the place of religion is the dying message of Greece and Rome.

9. Popular education, if it be intellectual education only, can not be de-

pended on as the chief factor in the production of good morals. Only four per cent. of those arrested in New York City in 1884, when I investigated this subject as one of its pastors, could not read or write. At the same time seven per cent. of the inmates of Auburn prison were graduates of colleges or other higher institutions of learning. And their crimes were not the smallest. An ignorant thief robs a freight car, while an educated thief steals the whole railroad. Tweed was a logical product of godless public schools. Horace Greeley used to say in condemning the separation of mental from moral education, that the devil is intellect without principle.

That "art for art's sake," ignoring moral considerations, does not check immorality, indeed promotes it, is illustrated to-day by France, whose birth-rate alone of civilized lands has fallen below the death-rate, a blazing warning to individuals and nations of the retribution that follows violations of the fourth and seventh commandments, and a very strong suggestion that other nations should follow Great Britain and Canada in quarantining French novels and plays at the border, like ships from infected ports, excluding those that contain, as most of them do, the plague of lust. American parents do not even quarantine their homes against this pest. When France massacred and exiled her Huguenots, she removed the Puritan element which in other lands restrains the Cavaliers, and is paying the penalty to-day as she closes the second chapter of that oft repeated story of estheticism, producing, first moral, then physical, then political decay. Thus the new pagan-

ism of Europe repeats the lesson of the old, that culture of the intellect alone cannot furnish society its prime necessity, good morals.

10. But the pagan culture of Greece and Rome also failed to produce that second essential of social welfare, human rights, which are rather the product of the Christian doctrine of the sacred individuality of every human soul. Huxley was certainly not a prejudiced witness when he declared the Bible to de "the Magna Charta of the poor and oppressed."

Christian lands have by no means carried the doctrine of the sacred individuality of every human soul to complete development and aplication. The women especially are handicapped by survivals of paganism. Only in a few exceptional commonwealths has complete educational and economic and political equality been accorded to women. Even where control of personal property has been allowed to wives, they lack equality in conjugal rights of person. Only a small minority of the United States recognize the mother's superior or even equal right to the custody of her minor children. Women receive equal penalties, but not equal wages. A strong tide, however, is running in favor of women in all Christian lands, which has carried her far onward since her days of slavery and shame in pagan Europe. The Roman "familia" was in no sense the counterpart of the Puritan "home," but in the matter of rights—of comforts also in the case of the common people—a stable, with one absolute master and no anti-cruelty society.

11. It is well known that ancient Roman parents openly and frequently killed or exposed

unwelcome children, boys as well as girls. There was a regularly appointed place, a public square, where both wild beasts and still more savage men came for such prey. The children that were thus exposed, if not devoured by beasts were taken by slave-hunters and maimed for begging in the case of boys, raised for an evil life in the case of girls. Among the rich, boys were seldom exposed or killed except when they were weak or crippled. Seneca defends this practice in these words: "Children if weak and unnaturally formed from birth we drown. It is not anger but reason thus to separate the useless from the sound." I have no doubt there are Darwinian pagans in Europe and America to-day, steeped in the doctrine of the survival of the fittest, who agree with Seneca. Let us see if the facts justify their worldly wisdom. Has society lost by sparing the physically defective babies? Christianity, that weighs the baby's soul, has saved club-footed Byron, halting Akenside, frail Spinoza, deformed Malbranche, disfigured Sam Johnson; Walter Scott, "a pining child;" Sir Isaac Newton, who "might have been put in a quart pot when born;" Voltaire, who was for some time too small to christen; Charles Sumner, who weighed but three and a half pounds at birth; Lyman Beecher, who weighed when born but three pounds, and was laid aside by his nurse to die; Goethe, Victor Hugo and D'Alembert, who were also so weak at birth that they were not expected to live; and Pope, Descartes, Gibbon, Kepler, Lord Nelson, Sir Christopher Wren, James Watt, John Howard, Washington Irving, Wilberforce and many

others whom the world has delighted to honor as giants mentally, whose bodily weakness in infancy would have marked them in any but a Christian land as unworthy to live. You can hardly duplicate the list in quality from the infants of perfect bodies.

Mr. W. E. H. Lecky, the distinguished rationalist, speaking of Christian efforts in early ages in behalf of exposed children, and against infanticide, says: "Whatever mistakes have been made, the entire movement I have traced displays an anxiety not only for the life but for the moral wellbeing of the castaways of society, such as the most humane nations of antiquity had never reached. This minute and scrupulous care for human life and human virtue in the humblest forms, in the slave, the gladiator, the savage, or the infant, was indeed wholly foreign to the genius of paganism. It was produced by the Christian doctrine of the inestimable value of each immortal soul.....It is the distinguishing and transcendent characteristic of every society into which the spirit of Christianity has passed."

12. The schools of to-day, with all their studies of the "classics," have missed the most important lesson that Greece and Rome have to teach so far as they have assumed that a culture wholly or chiefly intellectual, with moralities and humanities ignored or treated as secondary, will produce the qualities essential to social welfare.

In our most difficult social problem, that of capital and labor, education of the head without the humanizing of the heart will manifestly

not lessen but rather increase the impositions of the intellectually strong upon the weak, and so increase class feeling. In France there is a revolt against the selfish intellectualism of the schools, where teachers and school committees, as on this side of the water, have been accustomed to exalt mere smartness and to urge each pupil to outdo his fellows, rather than to serve them. M. Brunetiere, editor of the Revue des Deux Mondes, said in that journal in 1895: "The intensive culture of ME is the first and last word of all our programs, of all our methods; they are directed only toward making each of us the strongest or most skilful in the game of the struggle of life.....Education as it is now given seems to have for its object only to assure the victory of individual over social forces.....What shall we do in this crowd of men, to each of whom has been said ever since childhood, 'Be foremost'?" In short, M. Brunetiere's conclusion is that human society being founded on mutual sacrifice it is fundamentally necessary to bring this fact into our educational system, and that since modern science alone cannot do this, we must look to some other force, namely, to religion. And we may add that since the Sabbath schools and churches and Christian homes do not reach all the pupils—but few of them adequately—the public schools must include moralities and humanities on a religious basis.

13. The schools must not only cultivate conscience—never so necessary as now when many interests can afford to pay unprecedented bribes for votes—but they must also cultivate

the spirit of equality and fraternity, never so necessary as in this age of intense class feeling and unprecedented mixing of nationalities, which are welded into nationality chiefly by the public schools. Formerly the rich and poor met together in the churches, and so learned that God is the Maker and Master of them all; but in the growth of class churches, this nationalizing of all classes and nationalities falls increasingly upon the schools. A German barber in Hoboken spoke to his boy, just returned from school, in German. The boy replied in English. The father shook his razor, and said to a patron, "I have to whip that boy to make him speak German. He won't carry his lunch to school in a German paper. And he made his mother buy him the New York Sun to make a kite." The incident is representative. In unifying the heterogeneous races and classes of modern society, whose increasing antagonisms are social dynamite, there is no adequate agency except an all-round education, physical, manual, industrial, mental, moral, spiritual, with chief emphasis upon the conscience and the will.

14. As pagan Europe proclaims the failure of education without ethics, Asia proclaims with equal clearness, out of a longer history, the failure of ethics without religion, that is, of agnostic ethical culture, such as Herbert Spencer and Felix Adler would have us believe may well be substituted for Christian morality. Buddha and Confucius were the Spencer and Adler of Asia, only they had opportunity to test their utilitarian ethics wholly apart from Christianity,

and on whole races for long ages. They each found the people abundantly supplied with religion, but "short" on morality. As in Athens, so in Asia, it was easier to find a god than an honest man. They each, therefore, gave the people a code of morals with religion left out. The teacher's word was the only authority it had. Virtue was to be its own reward. Its utility was its only enforcement. For angels that might have been sufficient, but not for sinful, tempted men. This agnostic ethical culture did not even save Asia from its superstitions, much less from despotism and sensuality. All the pretty ethical sayings of these Asiatics at the Parliament of Religions might have been swept away like glittering cobwebs by the one question, "How do you treat woman?" The failure of the most perfect agnostic ethical culture to produce the two essentials of social welfare, good morals and human rights, is in the answer to that question.

Here is the sad story of an oriental woman: Unwelcome at birth; killed by her own parents, or, if spared, reared to be sold by her parents to a life of shame; or, if spared that, not educated; betrothed at from four to eight years of age; actually married at ten or twelve; in marriage a toy and slave; in widowhood treated as if guilty of her husband's death, or sold by his relatives.

We see in Asia of to-day what Europe was, even in cultured Greece and Rome, before the ideas and spirit of Christ transformed it. In the words of Wendell Phillips, "The answer to Confucianism is China; the answer to Bud-

dhism is India; the answer to the Koran is Turkey; and the answer of the Bible is the Christian civilization of Europe and America."

15. The story of Africa affords an equally complete refutation of the claims of naturalism, that time and evolution, not divine and human will, are the chief factors of social progress. If civilization is a materialistic social evolution which man's will can neither hinder nor help, then we ought to find the noblest and most advanced society in those African tribes that inhabit the temperate highlands of Central Africa, where they have had opportunity to develop naturally, without contact with civilization for centuries. But these tribes are slave-drivers and wife-beaters—some of them wife-eaters. Both Shemitic and Hamitic tribes of noble physique, living on temperate uplands in Edenic conditions, have degenerated instead of progressing, their very language telling of better things from which they have fallen. Only by help from above can they or any others rise to noble lives.

16. Here it is pertinent to notice the claim of naturalism that the superiority of Europe's present civilization to that of nineteen centuries ago is due not to Christianity but chiefly or largely to the rude natural virtues of the pagan Germanic tribes. Their men and women were indeed unusually courageous. The women often accompanied the men in warlike expeditions, and sometimes even excelled them in daring. Not being physically the "weaker sex," and being considered household priestesses also, through whom the favor of the gods must

be secured, they commanded a measure of rude respect greater than was commonly accorded to women in that age. Moreover, both men and women, but especially the women, were unusually chaste for those barbarous times. The double standard prevailed, indeed, and a woman would be tortured to death by her husband and his neighbors' wives for an offense that would only have brought a mild reproach upon the husband; but even among the men monogamy was the rule, and license at the minimum for those times. However, there is little more to be said to the credit of the Germanic tribes when we have named their courage and chastity, which last rapidly broke down in the tribes that came into contact with Roman civilization by moving into France and Spain, where the Greek estheticism, which had in Italy conquered the virtue of the Romans, through them, in turn, corrupted the Germanic peoples.

Even when uninfluenced by the Romans, the Germanic tribes present, with the exception I have named, a contrast to Christian civilization little more favorable than that of the Greco-Roman world. The ancient Germans worshiped gods of war and wine. They honored only the warrior and despised labor, which last they left mostly to women and slaves. As a part of the wedding ceremony, the bride chopped wood and built a fire at the door of the one-room cabin, which was to be their kennel, not a home. Her father had disposed of her in marriage without consulting her, and now her husband could punish, sell or kill her. Unpromising children were killed at birth, and diseased adults were also put out of the way. So little concep-

tion was there of human rights that prisoners of war were slaughtered by stalwart women who delighted in the privilege. The fundamental factor in Christian civilization, the sacred individuality of every human soul, was as manifestly lacking in the German camps as in the Roman cities.

Surely, we ought not to think lightly of missions, for we ourselves are Christian and civilized only because of missionary endeavor. Dr. H. M. Scudder once remarked that our names for days of the week are so many confessions that we spring from a heathen ancestry. Sunday, Sun-day; Monday, Moon-day; Tuesday, Tuiske's day; Wednesday, Woeden's day; Thursday, Thor's day; Friday, Freats' day; and Saturday, Saturn's day. Had it not been for Christian missions we might all have been heathen born. The chaplain of the Tombs prison in New York reminds us of the transformation wrought by Christianity in the rude and brutal peoples of Europe as proof of its adaptation to like natures to-day. Cicero wrote to Atticus: "Do not bring any of those savage Britons to Rome for they are so brutal we can do nothing with them." But Christianity has been able to do much with them and for them and through them.

17. If America be asked for her testimony as to the forces that fail, let it be in the form of a caution against too great reliance on any of the cure-alls, which, as a rule, are forces that fail in the sense that while each may be efficient as one of many united forces, it is not alone sufficient to accomplish the social betterment

promised by its one-idea advocates. In a western hotel I saw the sign, "Specialist in all chronic diseases." So in reform some one change is constantly presented as the sure and swift cure of all the ills of society. But history is constantly belieing such claims. America is what it is, not because of its remarkable industrial opportunities only; not because of its political liberty alone; nor even solely because of its spiritual and ethical religion; but because of all combined. Social progress is always the result of a multitude of ameliorating forces, of which the moral are mightier than the industrial and political reformers generally suppose, while on the other hand, the preacher is prone to underrate the political and especially the industrial forces. History's verdict is for the "Do everything policy" rather than the panacea.

18. Industrial betterment, though insufficient, is efficient in a high degree as a social force. When nine per cent of the population of the United States possess three-fourths of the wealth, and three-fourths of the people, in round numbers, possess only nine per cent. of the wealth, it is manifest that there is something fundamentally wrong in our industrial system. The "plutocracy" which the people condemn is not wealth in itself, especially not wealth in reason, but "the money power" that controls city councils and higher legislatures and sometimes even courts, and establishes the monarchy of monopoly.

If scientists and labor reformers have made too much of environment, preachers have made too little. The doctrine of salvation by surroundings does not stand the test of trial, but

improved housing of the poor is practical religion. There is not as much truth in the claim that "poverty is the cause of drink" as Henry George believes, but there is more truth in it than most temperance people have supposed. In the slums the lack of goods for the higher wants is not so sad as the lack of wants for the higher goods, and a new heart is therefore more needed even than a new house. But the new home, in the case of the children especially, is necessary to give a fair chance for the new character. Society cannot foreordain a city waif to virtue by transferring him to the farm, but leaving the child in the slums is foreordaining him to crime. Henry George claims too much when he makes low wages the chief cause of low morals, and high rents the chief cause of high crimes; but his doctrine should not be rejected as wholly false because not wholly true.

19. Congress and Parliament, in accordance with Mr. Gladstone's statement of the purpose of law, should "make it as easy as possible to do right and as hard as possible to do wrong," which is our reply to the outworn objection to legislative reforms, that you "cannot make men moral by act of Congress." Congress should at least —and parliament as well—cease to make men immoral by licensing wrongdoing. In licensing liquor-selling the State makes it as hard as possible to do right and as easy as possible to do wrong. The contrary purpose of true law calls for prohibition, which, even when it does not make drinking impossible, makes it as hard as possible to do wrong and as easy as possible to do right. That prohibition restricts liquor-selling more than any form of license is con-

clusively proved, without statistics, by the fact that liquor-sellers fight it hardest, as they surely would not if they could "sell more liquor under prohibition" while saving the license. Even though the lawless and degraded may still find opportunity to drink, the law-abiding and untainted will be far less likely to fall than if the State declares by its license that drink is lawful and respectable.

Prohibition is even a comparative failure only where it is mistaken for a cure-all and is left to work out the salvation of society all by itself, unsupported by those methods of moral education by which it was originally obtained, and by which it must be continually sustained in pulpits, schools and homes.

Those who cry out for "liberty" for every one to do as he likes forget that the streets are full of undeveloped youth. "Give the boys a chance" by cleaning the streets of the pitfalls laid for their feet, the brutalizing prize-fight, the bar,, the brothel, the gambling den, the Sunday excursion, indecent pictures, and the corrupt press. The rapid introduction of the curfew is an indication that the people are recognizing their duties to protect minors against the fatal results of their own immaturity. Objection is made that parents should make their own curfew law. That is precisely what the parents unitedly do when their representatives enact such a law. In an age like ours parents must act together. The arrest of four thousand five hundred minors in Boston in 1894 suggests that our youth need both curfew at night, and prohibition by day. By Christian ballots the sa-

loons are authorized, year after year, to prey upon our homes, our business interests and our political life. In the words of Dr. George B. Cheever: "If a man orders a broker to buy, he buys; if a man hires an assassin to murder, he murders. If a man votes for senator, representative, president, or governor, pledged to pursue a particular line of oppression and iniquitous policy, he votes for that iniquity, he sustains it, he transacts it himself, he will have to stand before God in judgment on that indictment."

20. Woman suffrage is another cure-all which I regard as socially efficient, though insufficient to produce alone the social transformations which are promised through it by the one-idea woman suffragists. It finds its rightful place as a part of the "Do everything policy" of the Woman's Christian Temperance Union, as one of many forces that must together, not any one of them separately, produce social progress. As men cooperate with a party whose dominant issue they favor, even though there are other planks they do not accept; as, for instance, low tariff gold Democrats helped elect a Republican President in order to defeat free silver, so women who are really opposed to free rum will join the only organization in which they can efficiently work to that end, even though they do not favor woman suffrage.

21. Conversion is another cure-all, efficient but not sufficient. The preacher who thinks the world can be righted by the conversion of individuals alone is as much mistaken as the secular reformer who thinks it can be righted without that. Living seeds and favorable en-

vironment are both necessary prerequisites to a good harvest. The culturist who cultivates the field he has neglected to plant is hardly more astray than the conversionist who fails to cultivate after planting. To change the figure, conversion is the foundation, while ethics, individual and social, is the superstructure. The moralist who attempts to build the superstructure without the foundation is the brother in error of the religionist who assumes that if the foundation is laid the superstructure will grow out of it of itself.

History and observation prove that the transformation of motive by conversion does not of itself give to its subject right method in living and doing. Men who have been truly devout have held slaves and sold rum, and some such still drink it in "back counties" and backward countries. Much more is it true that communities of which the dominant element has been Christian in motive and purpose have failed to establish industrial justice in business or righteousness in law.

In one of the most religious villages of Iowa, founded by some of those unexcelled champions of the Sabbath, the United Presbyterians, I saw the four Sabbath schools go almost en masse in the fifteen-minute interval between their morning session and the church service to their usual "union meeting" at the post office, where they laid their Sunday mail on the lesson they had just studied about "Jehu the Half-hearted Man," entirely oblivious to the fact that they were illustrating the lesson instead of applying it. Possibly there was too much casuistry in the Middle Ages, but now there is clearly too little

of it. The preacher who translates the Bible into twenty-nine articles of doctrine leaves to the young convert's own "conscience" the equally difficult translation of Bible principles into practical ethics, on the assumption that when the mainspring of motive is right, conduct cannot be wrong, a theory that neither history nor experience verifies.

But individual conversion, though insufficient alone to make the world what it ought to be, is most efficient to that end, and the most essential of all social forces. And let it be supported by industrial justice on the one side and just laws on the other, making the threefold cord of moral, industrial and legislative reform.

22. Looking now at social dynamics in closing, from the positive side, we find that their cooperation and federation is the need of the hour.

1. Even God—I say it reverently—is not a panacea for social ills, but has made man's cooperation essential. Much work that in our prayers we attempt to throw upon God belongs to us, and cannot thus be shirked. When a rich man in a Chicago noon meeting asked the audience to pray that God would help a needy mission to a needed building, Mr. Moody, who was conducting the meeting, said swiftly, "Brother, I wouldn't bother the Lord with that, I would do it myself."

2. I can only mention in passing that both the conservative and radical are needed forces that seem to conflict, but really cooperate in social progress.

3. There must also be a combination of con-

secrated individuality with efficient organization. Wendell Phillips, satirizing the proneness of individuals to throw their own work upon organizations, said, "The tendency to organize everything is developing at such a rate that after a while a mother will not be able to spank her own children without a constitution and by-laws." There is greater power than ever in consecrated individuality. The anti-lottery law of the fifty-third Congress was substantially a personal victory of Professor S. H. Woodbridge of Boston, made possible by the marvelous weapons at hand in this age, especially the mail and the printing press. "One shall chase a thousand" is not hyperbole but history.

"But two shall put ten thousand to flight," that is, organization in which consecrated individuality is retained, is not addition but multiplication.

Organizations themselves might to-day multiply power by themselves combining. Indeed all organizations of individual Christians in behalf of those reforms which the churches themselves approve, ought to be adopted as regular departments of the twentieth century church, which, I believe, is to be a combination of the Young Men's Christian Association and the Woman's Christian Temperance Union, with forty departments of work and union official institutional buildings for young and old. The W. C. T. U. and Y. M. C. A. should at least be adopted officially as the agencies by which the churches unitedly perform their social and philanthropic duties to the whole community. Meantime, let individual Christians who per-

ceive that religion has a social as well as an individual mission, and feel the reproach that, as in Gideon's day, only one in a hundred of God's army really fight to-day against the foes of society, become active supporters of some Christian reform organization.

23. Social forces are ranged under the two banners of law and love. But they are not rivals. They are more than allies—parts of one army. Men argue for law rather than love, or love rather than law, but God unites them in law and gospel, and let no man put them asunder, exalting the Church, but neglecting the State, devoted to charity, but indifferent to reform.

Christian men must lay hold of the two handles of politics, the primary and the lobby, of which last the post office is the annex. Both are now mostly in bad hands. Both must be taken in hand by Christian citizens if politics is to be elevated. Such citizens do not see as clearly as the wicked and selfish that the election is secondary, and determined as to results by what precedes and follows.

Selection, election, direction.

Many Christians recognize, theoretically at least, that the primary fact in politics is the primary. But few, even in theory, recognize that the mail box is also mightier than the ballot box. The mail box is the legitimate organ of public opinion, a constant plebiscite and referendum, by which the will of the "Sovereign People" should be constantly expressed on all subjects of legislation save the one dominant issue on which the ballot box has spoken.

But now as always love is mightier than law. In the solution of our generation's most difficult

problem, the relations of capital and labor, we need most of all the royal law of brotherhood. It is said that once, when the wife of Sir Bartle Frere had to meet him at the railway station, she took with her a servant who had never seen his master. "You must go and look for Sir Bartle," she ordered. "But," answered the nonplussed servant, "how shall I know him?" "Oh," said Lady Frere, "look for a tall gentleman helping somebody." The description proved sufficient. The tall man who is always helping somebody will have nothing to fear personally from social revolution. His wealth will be recognized as but so much social power for good. During those memorable days in 1863 when New York was in the hands of the draft rioters, a mob of irresponsible and lawless men and boys was headed by one of the most daring and godless of the six or eight thousand that had gathered by the time Madison Square was reached. The yelling, hooting crowd had for its objective point the house of a prominent man on Murray Hill. As the mob reached the house, the leader rushed up to the door; hardly had he reached the steps when the door swung open, and a lady greeted him with a smile, and asked how she could serve him. For an instant they faced each other, the desperate man with murder in his heart, the woman as gentle as an angel, her beautiful face an index of the Christlike spirit within. For an instant only they faced each other. Not a word was exchanged. The leader silently turned to his followers, drew his revolver, and coolly said, "The first man whose foot touches these steps, dies. I will lay down my life for this lady and her home. Wheel,

forward march!" When the astonished crowd deemed it wise, they asked their crestfallen leader what had wrought such a change in his plans. This was his reply: "When the door opened, I recognized in that lady, whom you saw, one who had visited my home when I was out of work last winter. My wife was ill and the children nearly naked. She brought food and clothing for my children; she brought dainties for my sick wife, prepared by her own hand. She was kind to me when I was in trouble and secured work for me."

As the rich come more and more to count their wealth as but opportunity, as the statesman does his office and the scholar his knowledge; as cultured wealth develops in "the friendly visitor," the institutional church—best of all, in the social settlement, a new incarnation—we shall at last reach the yet higher preventive charity of industrial justice in work and wages.

And so at last we shall approach the ideal of Christ, who taught that the whole life should be made up of two hemispheres of love, love to God and love to man, which prompted George Macdonald to say, "The perfect of live must once have been love, as the perfect of strive is strove," and inspired in Henry Timrod that noblest sonnet of recent years, with which I close:

"Most men know love but as a part of life;
They hide it in some corner of the breast
Even from themselves; and only when they rest,
In the brief pauses of that earthly strife
Wherewith our world might else be not so rife,
They draw it forth (as one draws forth a toy,
To soothe some ardent, kiss-exacting boy),
And hold it up to mother, child or wife.
Ah me! Why may not life and love be one?
Why walk we thus alone when at our side
Love like a visible god might be our guide?
How would the marts grow noble, and the street,
Worn like a dungeon floor with weary feet,
Seem then a golden courtway of the sun."

How Goes the Twentieth Century?

Its Arousing Defeats and Encouraging Victories.

The most serious obstacles to moral progress are two classes of "good men gone wrong"—the men whose habit is to think that the world, or their part of it, is doing well enough, or at least very well; and the men who think that the nation and the world are so bad that it's no use trying to mend them. The remedy in both cases is, THE FACTS. The men who are too content need facts that ring like firebells about increasing evils, the story of recent arousing defeats of moral forces. The men who are disheartened need the story of encouraging victories, that have been won in almost all recent cases where Christian citizens, even a few of them, have united to make a real fight.

THE DARKEST OF TWENTIETH CENTURY SHADOWS.

Let us first put into our picture of the 20th century the shadows, beginning with the deepest and widest shadow of all, the fact that *the liquor traffic and the drink habit are increasing throughout the world,* with only local exceptions. This is the finding of a committee of the British Parliament which, in 1898, collated the liquor revenue statistics of all "Christian lands"—Mohammedan governments refuse such revenue—and reported that the only country where the official figures showed a decrease of liqour-selling was Canada.* Shortly after, I learned that the traffic had begun to increase in that foremost country of the world in morals, where other clouds were gathering of political perfidy, that threatened to postpone prohibition just when it seemed to be

*See table in "Protection of Native Races Against Intoxicants and Opium" (Revell), p 235. That book gives a world survey of the liquor problem up to 1901.

within reach. The British committee's finding, that the liquor traffic was increasing, was confirmed by the great cyclopaedist of missions, Dr. Jas. S. Dennis, who declared the same in his great book on "Social Aspects of Missions," and attributed the largest portion of the recent increase to the partial breakdown of the one great virtue of the heathen religion, total abstinence, through the white man's trade and example. The International Reform Bureau made this double testimony as to the worldwide increase of intemperance "a threefold cord that can not be broken" by publishing letters to the same effect from nearly one hundred missionaries.* All of them declared the liquor traffic increasing in their fields, save only those who wrote from the Congo region, which has long been protected by a treaty of many nations against the white man's rum; which proclaims the "way out" of this "darkest" social problem.

Whenever and wherever the liquor traffic increases we may be sure that gambling, impurity, and Sabbath-breaking, all of them snakes that nest in the saloon, are also increasing.

THE WORST OF SLAVE MARTS.

The world-wide traffic in women for basest purposes had grown to such proportions in 1902 that an international congress for its suppression was held that year in Paris, to which most of the leading governments of the world sent official delegates. The United States for some reason was not represented, although President Roosevelt in word and deed has been an uncompromising foe of prostitution, and especially of state regulation of vice.

Those who are like the mother who told the teacher she wanted her daughter taught history "with all the painful parts left out," may as well leave right here, for I shall give the

*Protection of Native Races Against Intoxicants and Opium, Revell, 35c.

awful facts of current history as the only alarm that can arouse careless parents to their duty.

Speaking of the appalling revelations made at the Paris congress, the Frankfurter Zeitung (August, 1902), said:

"The traffic in maidens is nowadays as well organized as was in a former period the trade in negro slaves. It has its exchanges, bureaus of distribution, agents, and price-lists. In the latter the quotations vary according to the country of origin. Only the Jewish article remains at a uniformly high price. It is almost an ironical compensation for the hatred with which the Jew is everywhere pursued that the Jewish maiden is invariably given the preference in every human traffic mart. * * * Even into Russia, where the entrance of Jewish women is forbidden, the importation of Jewish maidens is extraordinarily great, for the agents of the commerce have found in Hamburg a clergyman to baptize the victims. Other ways and means are also within reach to smuggle in the unfortunates. Italy serves the agents as a peculiarly available transit station. From Genoa some 1,200 victims are sent annually to South America. * * *."

In South America matters are at their worst. The go-between, who takes over a party of "servants," loses no time during the trip across. He ingratiates himself with the most attractive, who may be planning to join their relatives, and hoodwinks them into landing at Montevideo when their destination is Argentine, or the reverse. Thus they are in his power. The Baroness of Montenach spoke in Buenos Ayres alone with over 2,200 such victims of deceit. Most of them were Italians. In Buenos Ayres and in Rio Janeiro the ill-starred thoroughfares Calle Juan and Calle Lavalle are, as a result of this state of affairs, known the "Calle Sangre y Lagruna"—streets of blood and tears.

The Berlin Kolnische Zeitung said of the traffic in girls, after the congress:

"We now know what portions of eastern and western Europe are most frequented by the exploiters of the soulless commerce. We know, too, what steamship lines are most employed in the promotion of this trade, and in what parts—especially of South America, South Africa, and East Asia—the victims are landed. A traffic that has attained the proportions of a world-commerce can not, in spite of every effort that may be made to guard its secrecy, be shrouded in such mystery that there is no way of circumventing it. But the measures of one nation only are powerless. International action, by means of which the authorities of the various countries may co-operate with one another, can not fail to attain the end desired."

The same paper notes that certain "half-barbarous lands" refuse to co-operate in "this work of humanity," but thinks such resistance will be impotent in the face of common action by the great Powers. Alas, that America was like "half barbarous lands," in that it failed to co-operate in this new emancipation movement, although itself deeply involved in the guilt of this worst form of the slave trade.

This international traffic in girls is a horrible revelation, but there is light in the fact that most of the civilized governments have appointed delegates to consider how it can be suppressed. There is also encouragement in the fact that when many in the United States were advocating the extension of the license system from liquors to lust, such extension having actually been made in the Philippines in the official certification of prostitutes, (abolished in part by President Roosevelt after four years of failure), New York's "Committee of Fifteen," speaking decisively for the community that had been most favorable to the proposed licenses, declared in 1901 that their investigations of state regulation of vice in Europe had shown that it was generally admitted to be inefficient as well as abhor-

rent. But we go back again from the slight encouragements to the greater arousement of an uncovered world traffic of greater infamy and extent than the slave trade, whose proposed abolishment by the righteous wrath of the nations is again our incentive to new agitation.

WAR CLOUDS.

If I was asked to name a third world-wide evil of first rank, I should unhesitatingly name militarism, which promotes all other vices at a crushing cost in blood and taxation, at great political cost also in the slaughter of political ideals and in the weakening of popular government by army domination. It would seem as if the Boer and Philippine wars would have made all men Quakers by their manifold proofs of General Sherman's saying that "War is Hell." But the Czar's sensible proposal that nations should do what individuals have done, lay aside their guns and knives and settle their quarrels in a court, has been mocked with new wars and increasing armaments, and a manifest growth of the "Captain Jinks" spirit in all the continents.

The shallow sophistry of foreign emperors and American presidents that declares increasing armaments the best peacemakers, had its reductio ad absurdum in 1902 in a Manila paper's defense of "Hell-roaring Jake," who outherodes Herod in ordering the slaughter of "all above ten" in a Philippine island. The paper declared it was the general sentiment of the army that the greatest severity is really the greatest mercy because it shortens the conflict. Is it the best guarantee of peace that every man in a community is loaded with bowie knives and revolvers, relying on these instead of the courts for justice? Some day courts must take the place of camps, as they have taken the place of duels in all advanced commonwealths, but only a few yet see this, even in the churches of the twentieth Christian century, in which ambassadors of the Prince of Peace put their brightest halos upon the heads of soldiers.

"From rank showers of blood
And the red-light of blazing roofs,
You paint the rainbow, Glory,
"You paint the rainbow, Glory,
And to shuddering conscience cry,
'Lo, the bridge to heaven.'"

We find the prose parallel for this poem in the lips of an American President, the soldier of an hour, who declared in this twentieth Christian century, at West Point, that he 'had no use for a soldier who was not anxious to fight', and again that 'the only trouble with the Spanish war was that there was not enough to go around', with more on his 'luck' in having 'his share'. He is too noble a man not to be ashamed some day of this barbarism.

Militarism is a world shadow, but the fact that the international arbitration court at The Hague has had at last a case—between the United States and Mexico—is a ray of hope.

CYCLONIC CLOUDS IN THE AMERICAN SKY.

In 1897 I pointed out ten cyclonic clouds in the American sky* with other spots "clouding up", which have since developed into three more distinct clouds—an "unlucky thirteen" in reality this once. I spoke also of four causes of the clouds, in 1897. Those causes have grown more causative. There are now seven chief causes of our social perils in full view. I also spoke, by way of cheer, of eight spots of blue where previous clouds had been dispelled. Some of these bright spots still remain for our encouragement, but in others it is at least misty.

Let us first of all dare to take a straight look at the thirteen clouds—thirteen evils that have increased faster than the population in the last third of the nineteenth century and since, namely: the consumption of liquors, divorces, murders, lynchings, labor riots, municipal misrule, Sabbath desecration, impurity, corrupt publications, gambling, brutal sports, a deepening of the dark-

*See page 32. This lecture belongs five years later.

ness of the negro problem, and an alarming growth of respectable lawlessness.

The seven chief causes of these clouds are: first, war—even wars of such high motive as our two wars of emancipation, in 1861 and 1898, produced intemperance, Sabbath-breaking, impurity and gambling; second, the beer invasion, made under cover of the Civil war; third, immigration; fourth, commercialism; fifth, corporations, lessening moral responsibility; sixth, luxury; seventh, neglect of Christ's teachings on retribution.

The spots of blue in the American sky are those from which have been wholly or partly driven the following evils, once so entrenched behind commercial and political and social influence that they seemed to have "come to stay": duelling, slavery, polygamy, the lottery, the spoils system. With these secured reforms were counted three others that in 1897 seemed assured, scientific temperance education, the Australian ballot and an international court of arbitration. There has been some reclouding by backsets of civil service reform, and renewed activities of Mormonism, but these eight reforms are all of the kind that make the cog wheels of progress and never really go back. It is a vast encouragement to remember, as we turn to the dark clouds that remain, that equally dark clouds have been dispelled.

Let us now look for a brief while at each cloud; and first of all at the increased consumption of liquors, which in gallons is three times as great per capita as it was a third of a century ago,* and a good degree greater even if the drinks are reduced to pure alcohol. The pure alcohol measures the alcoholic influence of the drinks, but not the hygienic and social. The added gallons of water in beer mean dropsy and Bright's disease,

*In 1902, about 18 gallons per capita. The figures for the decade census years from 1850, are: 4.08, 6.43, 7.69, 10.08, 15.53, 17.68.

mean also more visits to the corrupting atmosphere of the saloon.

There are many temperance leaders who believe that they must constantly make reports of progress or be discredited, and that the people must be "encouraged"—why not *aroused* instead?—and so they habitually try to prove that the temperance cause is gaining, and the liquor traffic decreasing.

One may be a Christian optimist without dodging or denying the facts, but these professional optimists go back a hundred years to the time when ministers were *spirituous*, if not spiritual, or cite exceptional facts or general impressions to prove that drinking is on the wane in the United States, when Government statistics that all should have show that the per capita consumption of liquors has been steadily increasing with no ebb in the tide for half a century except in "hard times."

The Woman's Temperance Union has fought the curse all over the land, chiefly by wise methods of prevention, but this brave little army has only served as a rear guard to slow up the steady retreat of the temperance forces, to whom the Church has neglected to send adequate reinforcements. The Salvation Army has done valiant rescue work, but for every drunkard it has rescued ten new ones have been turned out in the saloons. General Booth's great book, "Darkest England and the Way Out" has not proved "the way out," perhaps because he did not strike at the root of poverty and vice, the drink curse. The Endeavor movement and its youthful allies, have come into the field with leaders that emphasized Christian citizenship, and millions have become voters in its more than twenty-one years, but the liquor traffic has not retreated before its banners. The Young Men's Christian Associations have built their attractive club-houses for poor young men, but there are few cities in which there cannot be found more young men in

some one of the many saloons than in the Association's beautiful rooms. The rich and cultured have pitched their Christlike social settlements among the poor, but have scarcely done more than to render the darkness visible that drink has made. The books of Dr. Josiah Strong and Charles M. Sheldon and the lectures of John G. Wooley have given to the Church statistics, ideals and logic on fire, and multitudes have received their words, but few have cared or dared to follow them, and so the liquor tide has not been stayed nor any of the evils that float like wreckage on its deadly breakers. *All of which points to the fact that the men of the Church will not succeed in their cowardly plan of leaving this greatest of wars mostly to the ministers and women and children, but will have to come up to the "firing line" themselves,* and bring the Church itself into the battle.

The liquor dealers, seeing that the men of the Church are afraid of them, have been growing bolder every year in their domination of politics. In 1901 they defeated a moderate local option provision proposed for the Virginia constitution, and a prohibiting act in Mississippi; and in 1902 captured the machines of both political parties in Vermont and New Hampshire, with a view to repealing prohibition in those States, which are two of only five prohibition States that entered the 20th century out of the fifteen that carried this banner before the civil war. Almost the only important gain in this reform in the first two years of the new century was the Beal local option law for Ohio.

When drink increases, divorces will not decrease. Though divorce colonies were abolished in the Territorties by a law which President Cleveland signed, giving the pen to the Reform Bureau, its author and promoter, through which also in the opening year of the new century the law of Christ on this subject was made the law of the National Capital, yet the divorce evil was

not perceptibly diminished. Rhode Island in 1900 officially reported one divorce to every 8½ weddings, and Indiana one to every 5½. These two States are not exceptional, but representative. In both cases the "grass widows," deserted without formality, should be added. The Christian Statesmen states that while the population of Philadelphia increased 23½ per cent. from 1890 to 1900, the divorces increased 64 per cent. and Philadelphia is probably better rather than worse than other large cities in this matter. Persons divorced on unscriptural ground, find little difficulty in getting preachers to marry them. Episcopalians and Roman Catholics are almost the only denominations with a clean record in this matter.

Murders, of course, have increased with the liquor selling, until our annual product of killings at the opening of the new century, as shown by the Chicago Tribune, is about eight thousand a year (1900: 8,275; 1901: 7,852). This gain is offset by increase in lynchings, with other crimes in proportion. The pro rata increase of crime since the civil war has been like a tidal wave, and the only remedy sought by the "peanut politicians" who mostly rule our affairs has been more police and more judges, rather than prevention and prohibition. The streets of modern cities are manufacturies of criminals, as well adapted to turn out that product as looms to make cloth. Ninety per cent. of the crime society itself creates. "You can't make men moral by law," say the knave and the coward in chorus. You *can make men immoral by law*, and *do* when law puts its sanction on the saloon, the prolific mother of every immorality.

Some of you who are walking with me through these clouds are feeling by this time like the colored man, terrified by a thunderstorm as he groped homeward in the dark, who exclaimed, "O Lord, if it is all the same to you, may we have less noise and more light?" But there are

yet other clouds whose thunderous warnings we must hear.

As to lynchings, a strange revival of savagery, we entered the new century with the shameful record that for a decade, there had been more lynchings than lawful executions, and only a minority of these lynchings for rape—many of them for trivial crimes, and a yearly increasing proportion of them in the North.*

*The Chicago Tribune in its report of murders for 1901, of which lynchings are the worst of all, says: "The lynchings reported in 1900 showed an increase of eight over those of 1899. A still further increase must be noted this year (1901) an increase in brutality as well as in number—the record standing 107 in 1899, 115 in 1900, and 135 in 1901. The following table showing the number of lynchings in the last seventeen years may be of value to those engaged in the study of this branch of criminology:

1885	184	1891	192	1897	166
1886	138	1892	235	1898	127
1887	122	1893	200	1899	107
1888	142	1894	190	1900	115
1889	176	1895	171	1901	135
1890	127	1896	131		

"The lynchings in the various States and Territories were as follows:

1901 Alabama	15	Massachusetts	0	South Carolina	5
Arkansas	5	Michigan	0	South Dakota	0
California	6	Minnesota	0	Tennessee	12
Colorado	0	Mississippi	16	Texas	11
Connecticut	0	Missouri	6	Vermont	0
Delaware	0	Montana	4	Virginia	2
Florida	7	Nebraska	0	West Virginia	1
Georgia	14	New Jersey	0	Wisconsin	0
Idaho	1	New Hampshire	0	Washington	0
Illinois	0	New York	0	Wyoming	0
Indiana	1	Nevada	0	Arizona	1
Iowa	0	North Carolina	1	Dis. of Columbia	0
Kansas	2	North Dakota	0	New Mexico	0
Kentucky	7	Ohio	0	Utah	0
Louisiana	15	Oregon	0	Indian Territory	1
Maine	0	Pennsylvania	0	Oklahoma	2
Maryland	0	Rhode Island	0	Alaska	0

"Of these lynchings 121 occurred in the South and 14 in the North. Of the total number 107 were negroes, 26 whites, 1 Indian, and 1 Chinaman. The alleged crimes for which they were lynched were as follows: Murder, 39; criminal assault, 19; theft, 12; murderous assault, 9; attempted criminal assault, 8; cattle and horse stealing, 7; complicity in murder, 6; quarrel over profit sharing, 5; arson, 4; suspected murder, 3; suspected criminal assault, 1; murder and criminal assault, 1; train wrecking, 1; alleged theft, 1; keeping a gambling house, 1; suspected of killing

Strikes passed in undiminished savagery into the 20th century. No strike ever exhibited more clearly the inadequacy of old forms of government to deal with the new problems of modern civilization than the coal strike of 1902, when the people confronted winter with empty coal bins, while coal trust magnates, holding coal mines and railroads that the public should have owned, cried, "There is nothing to arbitrate!" Why should not America, as well as New Zealand, become through compulsory arbitration, "A land without strikes?"

In municipal corruption, the twentieth century is as yet no better than the nineteenth. The briberies of Tweed's time in New York City, which was the very "dark ages" of municipalism, were repeated in 1902 in St. Louis, where corporations, made up of so-called "best citizens," through their agents paid half a million dollars in bribes to city councilmen—an exhibition that eclipsed in advance the glory of the city's anticipated World's Fair. It was suggested that a full assortment of "caged boodlers" might redeem the Exposition, but in New York and Chicago, in like cases, the criminals proved too big and strong for legal nets to hold. Philadelphia's boodlers made as bad a record at the portals of the new century, when the mayor and city council gave away street railway franchises for which two and a half millions in cash had been offered in vain by John Wanamaker. And New York's record in the new century is saddest of all, for there professed reformers were in 1902 tolerating the very evils that Tammany had been turned out for promoting. The worst symptom of all in these large cities, and in smaller ones proportionately corrupt, is that revelations of official lawlessness

cattle, 1; resisting arrest, 1; insulting a white woman, 1; burglary, 1; forcing a white boy to commit crime, 1. Besides these, 9 were lynched because of race prejudice, 3 for unknown reasons, and there was 1 case of mistaken identity."

create among the citizens less indignation than vexation.

But we are not yet through with the clouds. Do we dare to look squarely at them all? Three of the darkest clouds are the awful increase of Sabbath desecration, inpurity, and corrupt publications. Surely no one needs to be told that in 1902 Sabbath observance was on a toboggan slide. The last metropolitan papers to stand out against Sunday issues, lacking due re-enforcement from the churches, in the first years of the new century gave up the fight. Instead of the brave and successful resistence put up by defenders of national institutions in London in like case, no audible protest came even from the churches when the American and Ledger of Philalelphia, the Chicago Record, the Baltimore Sun and the Pittsburg Gazette, some by absorption, the others directly went into the ranks of what even Ex-Speaker Reed in 1902 called Sabbath destroyers. At Washington, census employees were in that year kept at Sunday work for such a crying emergency as hurrying out the report on the castor bean. Two other Executive departments were involved in three needless invasions of the Sabbath in the "mimic wars" of Army and Navy, East and West. The Christian President's Sunday jaunts on the first and second Sabbaths of his "swing around the circle" were a sign of the times, though we are more ready to forgive and forget his act in view of his subsequent efforts to protect the Sabbath in his tours, than to forgive and forget the great majority of the religious leaders who uttered no protest. Indeed, the worst aspect of the case was that so many of the preachers themselves were accustomed to travel on the Sabbath, breaking the law to preach the gospel, so that they were unfitted to plead for the imperilled Sabbath, whose worst foes are ever of its own household.

As to corrupt publications, though the Reform Bureau and other bodies have driven the worst

of them from the railroads by appeals to their presidents, these very periodicals, pronounced obscene by "soulless corporations" and excluded from Canadian mails, were in 1902 generally sold in newsrooms and bookstores—sometimes even in religious bookstores—and were all of them allowed transportation in American mails at less than cost, as if a public benefit, which will not continue when the protest of the Reform Bureau against this government aid to "cancer planters" has due support from the churches. The Bureau proved in scores of places, large and small, that these vile publications could be banished, even by one man, with no arrest but the "arrest of thought", that is, by a quiet appeal to the newsdealers—if necessary to their landlords and to the public authorities; but there was scarcely a case where the easy-going Christian parents in the churches could be persuaded even to "hold the fort" that a passing stranger had captured.

Another group of storm clouds in our sky includes the deepening darkness of the negro problem, the increased interest in brutal sports and the revived craze for gambling.

Dr. Breed, of Pittsburg, who has given especial attention to the negro problem, thinks it our blackest cloud, morally, religiously and politically. The negroes, chiefly through the white man's neglect to give these grown-up children, when newly emancipated, books instead of bottles and ballots, were furnishing at the beginning of the new century more than twice as many criminals, pro rata, as the whites, including all the immigrants, while the negroes also furnished six times their proportion of murders.

Just when pugilism had been driven to the "last ditch", Nevada being in 1897 the only State where a championship match could be placed, the dying barbarity was revived by the reports of that fight, which could not have gotten out of Nevada if bills drawn by the Reform Bureau and promptly reported by Senate and House com-

mittees had been supported by a great uprising of Christian citizenship. In the lack of that, one Senator's threat of an "endless speech" ended the matter in the Senate, while the leaders of the House, more afraid of a few sensational newspapers than of insensate churches, killed the measure by dilatory motions after it had received a majority vote.

And when the anti-lottery law, that put a government sermon against gambling in every post-office, had killed the Louisiana Lottery, the Goliath of the gambling host, and the Church might have easily overcome the lesser gambling that remained, it revived in countless gambling slot machines that served as a gambling kindergarten to teach the vice even to the children. And race gambling, forbidden in the nineties in rapid succession in nearly all the States, was allowed to revive until Saratoga in 1902 gambled as much money away in a month as Monte Carlo, hitherto chief devil in this vice, steals thus in ten years. Neither this news nor the further statement with it that the same gamblers proposed to do the same thing twice a year at the National Capital, aroused more than a murmur of protest.

These lost opportunities of the American Church and of Christian citizenship recall those words of Christ, weeping over the lost opportunity of the city of Jerusalem and of the Jewish Church, that might have so used his coming as to bring a blessing to themselves and to the world: "O that thou had'st known in this thy day the things that make for thy peace, but now are they hid from thine eyes." In that same spirit those who believe that nothing but the Church of God can cure the ills of society chide her that if possible they may arouse her in these days when Christ comes anew in fresh opportunities to make His laws the laws of society.

Not that we would have the Church as such take the sword of political action, or even of law enforcement, but the whole Church, through

preachers and editors and teachers and parents, should "reprove, rebuke, exhort" those in power, which today includes all voters, as of old prophets and apostles reasoned with kings "of righteousness, temperance and a judgment to come." It would work a social revolution in a year if in each town and city the churches gathered once a month in earnest union reform meetings to plough the public mind, and followed that ploughing with systematic house to house sowing of reform literature, this in turn followed by a hand-picked harvest of committee work and personal effort. At the very least the Churches should see that Christian citizenship is studied, which is being done less and less as it comes to be needed more and more. Even the young peoples' societies have fewer and weaker topic clubs and citizenship committees than ten years ago. The double watchwords of social betterment should be sounded forth in all the Churches, "Study of Reforms" and "Union of Forces."

There is one more cloud to be considered—not that I have enumerated all—a cloud wider if not deeper than any other, namely, the national habit of lawlessness. Dr. Wm. M. Taylor, a true American though born in Scotland, once said to me: "The difference between a British gentleman and an American gentleman in the matter of law is this: You say to the British gentleman, 'What you are doing is against the law', and he will promptly reply, 'If that is so, I must stop'. But say to an American, 'What you are doing is against the law', and he will look about to see if a policeman is in sight, and say, 'Are they going to enforce it?'" Lawlessness is so common that many Christians break the laws unconsciously. Most of the Sunday trains and Sunday papers were started in defiance of law. The foremost men in the churches of Chicago managed the World's Fair, but it sold liquors in a no license district, violated the laws against obscene shows, and opened on the Sabbath in violation of law

and commercial honor. And the story has been repeated in other cities. Worst of all, America's chief lawmakers are lawbreakers in the chief temple of law. The ancient world was reputed to rest on a tortoise, but the American Capitol rests on two "blind pigs". The crimes of unwashed foreigners are not so dangerous as the vices and lawlessness of the respectable classes.

The most ominous sign of the times is, the immoralities developing in New York's congested district of third generation millionaires, who are repeating the soft vices of luxury that preceded and partly produced the fall of Rome. In the most fashionable hotel in New York city a lady friend of mine came on a room full of aristocratic ladies smoking cigarettes, at which she turned back as if she had stepped into a bagnio. Dr. Huntington of Grace Episcopal Church, New York, felt it necessary early in the new century to rebuke society women for fleecing, by gambling with cards, the young men who called upon their daughters; and a Newport rector preached to these same New Yorkers in their summer resort against gambling on the Sabbath. The man of all others in that resort best qualified to speak told me shortly before the opening of the new century that the entertainments in the parlors of the young millionaires had that year been coarser than ever before. District Attorney Jerome declared about the same time, that there were 100,000 harlots in New York, using that fact, not as an argument for suppression of the evil, but for its toleration, as too mighty to be subdued, in an audience of New York women, who made no protest against the infamous plea, but straightway organized to elect him as their District Attorney. In 1885 the "Midnight Mission" in New York had estimated the number of New York prostitutes as 30,000 and the threefold increase in fifteen years should have argued the necessity of some new policy of prohibition rather than a continuance of the futile policy of

permission. It should be remembered that the patrons that enable these brothels to pay $20,000 each for police protection are not the poor alone. The sale of millionaire daughters to European counts, mostly "no count", for a title, whenever the union is not based on supreme affection, belongs in this category.

The tendencies of luxury to produce soft vices, which are naturally more ripe and rotten in New York, where the original generation that earned the wealth and developed strength enough to bear it has mostly passed away, are appearing in other parts of the country, partly through contagion and imitation, and partly by the outworking of a similar luxury. Dr. Lorimer laments not for New York only, that the men of America, with few exceptions, seem to care only for money making by day and pleasure by night.

Grounds for Hope.

Does it seem impossible to put light into a picture of so many deep shadows? But there is light in it from above and below. When David was hunted by Saul, and there was no encouragement in sight, he "encouraged himself in God." So in two of the darkest hours of American history, when Lincoln and Garfield were shot, the darkness was lightened by that flash from the great white throne, "The Lord reigns." That is what lies back of the Christian optimism which Browning expressed and embodied when he said of such a one as himself, in his swan song:

"One who never turned his back, but marched breast forward;
Never doubted clouds would break;
Never feared, though right were worsted, wrong would triumph;
Held we fall to rise, are baffled to fight better, sleep to wake."

I have yet another ground for Christian optimism, namely, that though evils are great, and

in America are increasing, the Church of God can and will conquer them. The true basis for hope, besides our faith in God, is not that evils are decreasing, but that the one per cent. of the Church which has furnished the thin skirmish line of aggressive reform have won so many and so great victories that it has become evident that decisive victories wait only on the marshalling of the whole grand army of the Church of God.

Let me picture a few of the 41 national victories won at Washington in the interest of divorce reform, the Sabbath and temperance, in swift succession in 21 months at the crossing of the centuries.

December 3, 1900, President McKinley, responding to a multitude of petitions, embodied in his message to Congress an endorsement of the crusade for the protection of uncivilized races against rum.

December 5, the Senate Committee on Foreign Affairs, after a hearing on the subject, also joined the crusade by voting to advise ratification of the international treaty of 1899 to protect the natives of practically the whole of Africa against distilled liquors.

December 14, the United States Senate, about to adjourn for the holidays, adopted the suggestion from without that a great Christian nation should not close the 19th Christian century with a river and harbor bill or a ship subsidy bill or even a tariff bill, as if Americans could think of nothing higher than commercialism, but with something nobly Christian and humane and worthy of the occasion, and accordingly ratified the treaty, which had been pigeon-holed all the previous session of Congress because no Christian forces had then been enlisted to press it through.

January 1, 1901, when the sun of the new century first kissed the American flag in its easternmost domain, the Philippines, the new

licenses for saloons put into effect the new British policy of prohibition for natives in protection of trade, which had been brought to the attention of the Commission, so that, while our own soldier boys and other whites have suffered much from the saloons in those islands, the law has debarred the natives at least from this curse, leaving them only their native shops which they never abused.

January 4, the Senate, resuming its work at the portals of the new century, again adopted the idea of doing something higher than commercialism and worthy of the occasion, and accordingly passed a resolution declaring for a universal treaty to protect all uncivilized races against all intoxicants and opium. Previous to this the United States had been at the rear in the native races crusade, being the last of first-class nations to ratify the treaties of 1890 and 1899 for the protection of Africa, but by this resolution the United States took the lead in securing a larger treaty for uncivilized races throughout the world, an advance due to the fact that in the churches this matter was no longer everybody's business, and so nobody's business.

January 9, the Senate concurred with a previous vote of the House in prohibiting a second time government liquor-selling in the army, with a view to protecting also the natives of the new islands where our soldiers were stationed. There was a yet wider significance in this reaffirmation of the anti-canteen law after four years' discussion, for it was a declaration that the sale of beer and wine—the only liquors previously allowed to be sold—even with government ownership and military supervision, is bad for health and bad for order, and, as Gen. Carlin said profoundly, "*if bad for health and bad for order in the army, bad for both everywhere.*" No other national legislature has gone so far as that, and yet the liquor power is might-

ier in politics in the United States than anywhere else. Having been more antagonized here, it is naturally more organized for its own defense.

On February 11, 12 and 13, in swift succession, President McKinley and committees of the two branches of Congress endorsed the Gillett-Lodge bill to prohibit Americans to sell intoxicants, opium and firearms in independent Pacific Islands—the bill Dr. John G. Paton of the New Hebrides had plead for nine years before in vain, because there was then no organization at Washington to press such measures to enactment. (This bill was not finally approved till February 15 of the next year.)

February 23, the Senate passed an amendment conditioning a five million appropriation to the St. Louis Fair on Sabbath closing. This was the decisive battle, and no further opposition to the enactment was made, though there was another successful battle to prevent the nullification of the law.

March 4, Congress made the law of Christ on divorce the law of the National Capital.

December 6, a Native Races Deputation, in which the International Reform Bureau, the Anti-Saloon League, the National Temperance Society and the Endeavor Society were all represented, submitted a great petition to President Roosevelt, through Secretary Hay, asking that he would join with the Senate in initiating the proposed universal treaty for the protection of native races. To this proposal the Secretary gave at once his frank endorsement, and promised to present it to his Chief. The organizations named all worked together on all the temperance measures in this list, the first two societies on the other reforms also.

December 11, President Roosevelt ordered Secretary Hay to invite the British Government to join with us in submitting the proposed treaty to other commercial powers.

Off against the increase of the liquor traffic in the world at large, let me set, as a slight mitigation, the fact that in 1890 and 1899, seventeen great nations made treaties to protect native races against the white man's rum, and the further fact that another of universal scope is pending. As the beginning of the end of slavery was the battle against its extension to the new territories, so perhaps we may find the battle for protection of child races the beginning of the end of the saloon.

There is encouragement also in the fact that moral questions are no longer counted "local issues," but are being internationally treated, as is necessary to effective results.

February 15, the Gillett-Lodge bill, already described, was approved by the President and the pen with which it was signed was given to the Reform Bureau which took the initial part in all the Washington victories here enumerated, except the one that is next to be mentioned.

March 18, President Roosevelt, aroused chiefly by the appeals of the W. C. T. U., led in this matter by Mrs. Margaret Dye Ellis, Legislative Superintendent, vetoed the official certification of prostitutes, which had been practiced since 1898 in the Philippines.

March 26, Secretary John D. Long, of the Navy, restored prohibition to Tutuila, where our first governor had in 1899 introduced the liquor traffic, previously unknown there. Secretary Long had in an ealier year, almost without prompting, abolished liquor-selling canteens in the Navy, but this overruling of the license system in Tutuila came as the fruit of Christian agitation.

May 27, the House adopted an amendment forbidding the sale of intoxicants in United States immigrant stations, with which act the Senate Immigration Committee advised concurrence on the part of the Senate, at which point the matter stood when this record closed.

with good prospect that workingmen and churches might carry the bill despite the threefold alliance of steamboat companies, brewers and priests against it.

Some would expect us to name Romanism as another cloud, because of its hostility to American interests in immigration restriction and especially in education. But I believe a vital Protestantism can Americanize the Roman Church, and I remember that in the battle with Sunday saloons in New York all the pastors who stood for surrender to the saloon were Protestants, while at Washington Cardinal Gibbons and Archbishop Keane have stood for almost every reform bill asked for by Christian citizenship.

To the twenty-five acts of national government in behalf of good morals included in the above category, should be added a national victory accomplished through action of all the State legislatures.

January 25, 1902, the thirty years war for the scientific temperance education was consummated, so far as legislative action is concerned, by Georgia coming into the Union on this subject. This puts everyone of the more than sixteen millions of children in American public schools under compulsory temperance education, and so is clearly in quantity and quality the greatest of temperance victories, for which the Woman's Christian Temperance Union, led in this department by Mrs. Mary H. Hunt, deserves the grateful thanks of the whole nation. But lest this victory should be regarded as a signal for laying down the weapons of this crusade, it should be said that the opposition to scientific temperance teaching is still very strong, a Methodist university professor being the very leader, with no opponent of equal activity in that or any other college faculty. Indeed, most of the larger colleges are not only neglecting to teach

scientific temperance but are really indifferent when not actually hostile to the cause of total abstinence and prohibition. Professor Forel, foremost scientific advocate of abstinence in Europe, on visiting the United States about the beginning of this new century, declared himself surprised at the general crass ignorance on this subject that he found among the college professors of the United States, whose people are so far ahead of European peoples in this reform, while their leaders educationally are far behind the learned men of Europe. Which reminds us of Gladstone's saying that the educated classes, with noble exceptions, have been on the wrong side of every reform at its inception.

Let us defend temperance education as our very citadel.

Let us also proclaim abroad the cheering fact, not generally known to temperance forces, that in the state constitutional prohibition campaigns, though most of them were defeats, the prohibition vote was forty-nine per cent of the whole, to which, if we should add all others who have voted for local prohibition, which is actually in force in about half of the inhabited portion of the United States,* it would probably

*Harper's Weekly, in 1902, gave the following facts: "If we take prohibition in its most liberal interpretation, we find that nearly half the population of the United States is living under local option or state prohibition laws regarding the sale of intoxicating drinks. Five States, which have been the pioneers in this movement, are Maine, New Hampshire, Vermont, Kansas and North Dakota. But other States are nearly as generally governed by the same prohibitory laws, the few exceptions hardly being sufficient to remove them from the same class. The whole of Georgia is under prohibition with the exception of four cities; South Dakota, with the exception of a few cities and towns; South Carolina, with the exception of ten cities; and Iowa, with the exception of twenty-five cities. In New York state we have some 700 cities and towns that have drawn the strict line of abolishing the sale of spirituous drink, and in Massachusetts out of 353 towns and cities, 263 have fallen in line. Illinois has to her credit 650 cities and towns enjoying local option laws; Ohio, 500; Michigan, 100; Wisconsin, 300; Nebraska, 250; Minnesota,

make an actual prohibition majority, or so near a majority that one general blast from the hundred thousand American pulpits would complete it. Lacking that even no license is being nullified to an unprecedented degree by "interstate commerce" tricks that could not stand a week under the hot fire of an aroused and united Christian citizenship.

The list of victories I have enumerated, even though some of them are but victorious skirmishes, show how much even a few Christian scouts can do, and suggest that THERE IS NOTHING THE WHOLE CHURCH OF GOD, IF INFORMED AND AROUSED AND UNITED, COULD NOT DO.

A poem by Coletta Ryan (The Coming Age, Dec., 1899), impressively expresses the perils and hopes that confront us at the portals of the new century:

God is trying to speak with me, and I am trying to hear:
Away with the gold that is won by death
Of mind and body. (O Nazereth!)
O living, breathing tear.

Away, away with the realist's hand,
Away with the tyrants that slave the land,
For the heart must sing and the stars command.
(Great God is near.)

And soothe and comfort the voice of pain,
Man's Eden must return again,
And the Christ that suffered must live and reign.
(Great God is near.)

400; New Jersey, 200; California, 175. In Alabama, 50 out of 65 counties are reported to be under prohibition laws; in Arkansas, 50 out of 75 counties; in Florida, 30 out of 45 counties; in Kentucky, 90 out of 119 counties; in Louisiana, 20 out of 59 counties; in Maryland, 15 out of 24 counties; in Mississippi, 71 out of 75 counties; in Missouri, 84 out of 115 counties; in North Carolina, 60 out of 90 counties; in Pennsylvania, 60 cities and towns and 20 counties; in Tennessee, 70 out of 96 counties; in Texas, 120 out of 246 counties; in Virginia, 55 out of 106 counties; in West Virginia, 40 out of 54 counties; and in Washington, 50 cities and towns. Little Delaware has half the state under prohibition, and little Rhode Island 20 of its cities and towns. In these numerous cities, towns and counties it is estimated that there is a total population of about 30,000,000."

And hush and silence the battle's din,
And lift forever the mists of sin
That veil the wealth of the God within.
(Great God is near.)

And strive, oh, strive to be brave and true;
The world is dying of me and you,
Of the deeds undone that we both might do;
(Great God is near.)

Theses of a New Reformation in Social Ethics.*

(FOR THE DOORS OF ECCLESIASTICAL COURTS THEOLOGICAL SEMINARIES, CHRISTIAN COLLEGES, RELIGIOUS NEWSPAPER OFFICES AND CHURCHES.)

"New occasions teach new duties."—Lowell.

The sixteenth-century Reformation was doctrinal, intellectual, individual, correcting corresponding errors in the Church of that time through a fresh illumination of the old revelation. The hour is come for a new reformation, through the same means, that shall be pre-eminently ethical, affectional, social.

THE CHURCH LESS DEVELOPED IN ETHICS THAN IN DOCTRINES.

Since doctrine means teaching—a system of teaching,—and since the prevailing system of teaching determines the general trend of thinking, and that, in turn, determines the usual course of action, it was the first duty of the sixteenth century reformers to readjust the current system of doctrine, which was wrong, not incidentally but centrally, in that it revolved about the Church instead of Christ, even as Ptolemy's astronomy centred the heavens about the earth rather than the sun. Men may give the earth in their thinking the place that belongs to the sun and be none the less Christian, but they cannot be the best Christians if they give pompous ecclesiasticism the place that belongs to Christ.

*The writer of these theses disclaims any title to be the Luther of the new reformation, which a whole school of social reformers is preaching in behalf of a yet larger number whose thoughts they voice.

As the world's supreme need is that Christ's example should be followed, and his teachings realized, it was the first duty of Luther and his coadjutors to establish a system of doctrine in which Christ, so long eclipsed, should be the central sun of light and power.

But that has already been done. And the long-neglected doctrine of the Holy Spirit has at last received due recognition. Let us not be forever proving established truths. Nineteen Christian centuries count for something. Our doctrine is doubtless still in error incidentally, but not centrally, and therefore need not have chief attention longer.

The need of the hour is not so much faith as faithfulness, which is faith fulfilled, faith made full, completed by ethical application. That God is, that Christ is the Son of God, and the Bible the word of God, few deny. So far as faith is lacking it is mostly due to lack of faithfulness. It is not the words of infidelity, but the deeds of inconsistency that we have most to fear.

The chief task of the reformer today is to right the Church ethically.

The sixteenth-century Reformation did not reform the Church in such matters as the drink habit, gambling, and Sabbath-breaking. In Protestant churches, as well as those of Rome, drunkenness dwelt harmoniously with devotion. Gambling to the glory of God continued in church lotteries. Isaiah's injunction that on the Sabbath men should "turn away from pleasure" was disregarded even by clergymen. Slavery and sanctification were preached from the same pulpit. And there was many a Protestant prince that did not consider purity essential to piety, not even when he was head of the Church as well as the State.

ETHICAL EVOLUTION IN THE CHURCH.

The ethical reformation by which these moral monstrosities of the Church are being eliminated has begun, but it is far from done.

All Christian nations have abolished slavery. Lotteries have disappeared from all Protestant, and from most Roman Catholic churches, in the United States, the leader in such reforms. American churches, with a nearly unanimous voice, have at least "resolved" that liquor-sellers are unfit for church membership.

But the liquor-buyers—ah! that is a very different thing. They may be church trustees, wardens, deacons, elders, pastors. Only one of the large denominations has yet made total abstinence from those beverages which the public schools teach are always harmful and dangerous, a condition of church membership. Dr. Joseph Cook well said that the churches ought to come up to the level of the public schools on this question. But, instead of that, while the public schools give forty lessons a year of scientific temperance, it is only by strenuous effort that the quarterly temperance lesson of the Sabbath schools is even nominally retained, the teaching of it in many schools being omitted or neglected.

On the Sabbath question the church resolutions are generally right, but the practice of Christians is almost as generally wrong—few of them not being "particeps criminis" in Sunday mails or Sunday papers or Sunday cars. On the church wall the fourth commandment occupies the largest space of any, but it is treated as least. Church officers seldom even admonish a member for the most inexcusable violations of both divine and civil Sabbath laws. The very preachers often come to church by Sunday trains that are not only sins but crimes. Many preachers strain out the Sunday mail and Sunday paper, but swallow the Sunday cars, that hold five times as many unwilling toilers in Sunday slavery. Indeed ministerial conferences have often appointed preachers to charges so situated that the "law" must be broken in order to preach the "gospel." Christians very generally read

Sunday papers that are unfit for anybody to read on any day, papers which violate both law and decency. Not only do Christians buy such papers, they advertise in them; they even publish and sell them, in numerous instances, and that too without incurring church discipline or even official remonstrance. This is not generally due to any doubt as to the universal and perpetual application of the fourth commandment, which is today confirmed by archaeology and physiology alike. In any case it might be expected that a church member would obey the civil laws.

Although slavery has ceased from Christian nations, industrial injustice is still frequent even among Christian men. As Ruskin has said, in place of the selling of men we have hardly less cruel underselling, and, we may add, in place of no wages, hardly less cruel low wages.

Although impurity today seldom flaunts its scarlet banner in the royal courts of Christendom, Christian men, unreproved, make for Christian men the corrupting cigarette and theatre pictures, and the public is invited to indecent exhibitions in opera houses owned by church members.

Although church lotteries are vanishing away, Christians are still permitted to gamble—in grain and stocks. One who bets on the pace of an animal is usually condemned, if not convicted, by Church and State, but he may bet in the produce exchange on the price of a vegetable, and stand high in both politics and religion—if he wins the bet.

FRACTIONAL REFORMERS.

Even those Christians who have given so much attention to ethics as to call themselves "reformers" have usually discovered only one ethical application of Christianity. The word "reform" calls up in many minds as its synonym, temperance; in many others, only Sabbath reform; in another class, civil service and non-

partisan city government. Whatever value there may be in specialists, the Christian should be, in his sympathies and convictions at least, an all-round reformer, applying the law of Christ to all the wrongs that should be righted. He should "see life steadily and see it whole." Such an all-round reformer may well devote his chief efforts, in the division of labor, to one or a few reforms. But one who is false to ethics at one point cannot do the most efficient work at another. For instance, it is of little use to send out a chastity pledge side by side with a beer advertisement; or exhortations to Sabbath observance with "tips" on the races; or plans of tenement-house reform with columns of assignations. These instances of unequal yoking are all recent facts of our times.

These ethical deficiencies are partly the fault of the preachers. They are the best and bravest class in the community, except the women's and young people's societies, to which the men folks generally turn over whatever requires courage and energy. Preachers do and dare for ethics to a far greater degree than lawyers, doctors, teachers, editors, merchants, many of whom are confessed cowards on moral questions, although there would be nothing to fear if all who believe in Christian morality should stand together for it. But many preachers come far short of their high calling in ethics. Some of them deserve the title applied in England when the "apostles to the genteels" timidly avoided preaching on anything that would displease their hearers, and were rewarded by being called "marrying and burying machines." Some who think themselves fearless reformers never try to reform anybody but the absent.

In serious heart-searching many a pastor should consider the story of Christ and the woman of Samaria (John 4). Jesus spoke to the woman very pointedly of ethics in his reference to her so-called "husbands," whereupon she

at once tried to turn the discourse aside to sectarian doctrinal controversy about places of worship. When hearers try to turn a pastor from the ethical rebukes they deserve to doctrinal themes less piercing to conscience, let not the preacher too accept the easier sidetrack, to please men rather than God.

THE LUTHER OF TODAY.

The Luther of today is not the pastor who, in a Protestant church, attacks ancient or absent Romanists for the sale of indulgences, but he who condemns the sinful indulgences of his own people, granting no absolution of silence to the sins of rich pew-holders, preaching not only justification by faith, to which all his hearers agree, but also justice to employes, which is less welcome, but is now the message of the hour; who condemns the substitution of sensuous religion, whether of ritual or emotion, for Christian character and conduct; who, when dissuaded by timid church officers or private friends from entering upon some path of duty that would endanger his life or at least his "style of living," answers in acts, if not in words, "It is necessary for me to go; it is not necessary for me to live, much less to live in luxury." As every Jewish rabbi learned a trade, so every theological seminary might well have an industrial annex to teach Christ's trade and Paul's, and so make preachers more independent and less liable to be silenced by the chief pew-holder through anxiety about support.

MOST CHURCHES CREEDLESS IN ETHICS.

In the installation and examination of ministers, ethics are seldom mentioned. The most frequent exception is the question, common to one denomination, "Do you use tobacco?" What a minister hopes or fears as to heathen in hades is treated as more important than his views as to the practical delimitation of hells on earth.

If ministers hold views at variance with the denominational creed on the incarnation, their bishops issue a warning, but are silent about the advocacy of Sunday saloons and church saloons and districted vice by the same offenders. If higher criticism is proclaimed, church courts devote years to discipline, but tippling pastors of the same fold and those guilty of such ethical heresies as defending Sunday papers and Sunday opening of saloons are not even admonished.

In examinations for church membership also ethics are mostly forgotten or dodged. Even those denominations that by official rule exclude those who join secret societies do not exclude those who patronize saloons.

In the courts, general law principles are skillfully applied to special cases by persons trained to such interpretations; but in the churches the young preacher, even the young convert, is usually left to make difficult ethical applications of the law of Christ for himself.

Only those who do not translate the Bible into a doctrinal creed can consistently leave young converts to make their own ethical code.

The only prominent denomination which has an ethical code as specific and binding as its doctrinal creed has an almost victorious and growing minority of preachers and laymen in favor of a relapse into ethical generalities, for instance, by cancelling its specific rule against attending theatres just when they are more corrupt than ever before, their chief managers and actors themselves being judges—not one theatre having a clean bill of health.

Every denomination should signify what it expects ethically of its members, if not in binding rules, at least in an impressive and specific official declaration, to be put into the hands of all who seek admittance to its membership.

The new reformation must emphasize the ethical beginning of the text of which Luther emphasized the doctrinal end:

"The just shall live by faith," which the American Revision translates: "The *righteous* shall live by his faith," or in his *faithfulness*, as the margin puts it. And righteous in the Bible relates not to creed, but deed—the right-doer, as contrasted with the wrong-doer.

EDUCATION'S PART IN THE NEW REFORMATION.

In the sixteenth century, when men had been taught to buy their thinking ready made of the Church, it was the reformer's duty to arouse human intellects to make their declaration of independence. The right to think must be recovered and exercised.

But now when the habitual exhortation to students by teachers and school boards, "Study that you may be foremost," has yielded its natural fruitage in the heartless smartness that cries, "Every man for himself," the new oppression of the mentally weak by the strong, the mission of the reformer is to promote, in school and church, the teaching of the humanities, to insist that head and heart and hand shall be developed together. Education, once considered the Church's chief business, except evangelization, and still so treated in foreign missions, and recognized as church work even in Christian lands in its higher branches, cannot, even in its lower branches, be innocently neglected by the Church, which, when it has so Christianized society as to turn over to it this part of its work, is still bound to see that its most important aspect, moral education, is not neglected.

Though ministers may no longer be the chief element in official school boards, every preachers' meeting should have its school committee to see that the best of books shall not be tabooed as if it was the worst, nor temperance education laws nullified. In 1902, the International Educational Association, mostly American in membership, declared for the restoration of the Bible to the schools because it had been found that college students were too ignorant of it to understand

Biblical allusions in Browning and Tennyson and Shakespeare. Strangely, even then the churches did not swiftly co-operate in its restoration in behalf of ethics.

The public schools afford the very best opportunity for breaking down the perilous class-hatreds of our time, and promoting the brotherhood of man. This cannot be done without including the Fatherhood of God, best taught by the daily use of the Lord's Prayer.

To a steadily increasing extent, since politics made "spoils" of American popular education, the Lord's Prayer and Bible reading have been excluded from the public schools of what the Supreme court declared in 1892 to be a "Christian nation,"—and in most cases this has been done without so much as a protest from the preachers or churches, or even from Christian parents as individuals.

Christian teachers, instead of stimulating each pupil to outdo his fellows, should rouse whole social classes to rise together to the highest attainment, the strong chivalrously aiding the weak.

Manual and industrial education should be introduced, not for mental and money advantages only, but especially for social benefit in removing prejudices against labor.

Social affections should be cultivated in schools by stimulating class friendships, love of country, and philanthropy.

The craze for military training in our schools, promotive of both industrial and international war, has long called and called mostly in vain for the swift protest of the Church of Him whose heralds proclaimed, "Peace on earth."

The Congressional Record will show that the protests against this current imitation of European militarism, the turning our schools into armed camps and the increased building of forts and warships, have come chiefly from boards of trade, from labor unions, and from societies of

women, with only enough church voices, outside of the Friends, to make their darkness visible.

In the more spectacular but not more important case of the proposed Anglo-Saxon arbitration treaty the churches made a better but inadequate and ineffective showing.

ETHICAL DEFECTS OF "HIGHER EDUCATION."

Christian universities and theological seminaries have generally neglected civics, that is, have not taught clearly what are the duties of a citizen, of a Christian especially, to the State, and how they should be performed. There has been some gain of late in the teaching of civics, but neglect of this study is still the rule.

If even Christian schools habitually taught their students as faithfully how our country is governed as they teach how Athens and Rome were governed, and if teachers or preachers made Christians realize that they are kings, who cannot, like most European monarchs, transfer their responsibility to their officers without even telling them what they desire, the election of officers, the assembling of a legislative body, the introduction of a good or bad law, would each be counted a call to "the Sovereign People" to urge right action upon its government by petitions and letters.

Since it has been shown that many students in Christian colleges are not sufficiently familiar with the English Bible to understand the references to it in English literature, college Bible study has slightly increased, but the study is mostly literary and historical, rather than ethical or spiritual.

And the study of ethics, even in Christian schools, is rather philosophical than practical, in most cases.

In some of the colleges supported by Christian men, the dominant sentiment is hostile to Christianity, both doctrinally and ethically.

In some Christian universities there is an increasing development of "social clubs" that are really anti-social, both in their promotion of un-

American aristocracy and of unchristian dissipation.

The athletic clubs of Christian colleges have not infrequently fallen below the standard of gentlemen by their professionalism and brutalism, their gambling and dissipation.

Students of some colleges founded by Christians, supported by Christians, and administered by Christians, go in herds to the saloons of their own city and to the brothels of neighboring cities. Such colleges are exceptional, but danger signals are manifestly needed.

Churches and parents should know by direct investigation the moral atmosphere of the colleges to which they are vitally related. It is amazing how calmly parents and pastors and teachers will send a thoughtless, passionate youth to Sodom to be educated, if only the reputation of its university is great, or the cost of a course is less than elsewhere, or if the denominational flag is of the favorite color. Where the reputation, cost, and denomination are satisfactory, moral conditions are often left out of consideration.

Every theological seminary should, but few do, instruct candidates for the ministry not less thoroughly in practical ethics than in speculative theology, sending them forth equipped to fight, not abstract sin, but the living forms of appetite, lust and greed. For lack of this, most young ministers meet the problems of social reform with an unnerving uncertainty, both as to what needs to be done and as to what part in the doing of it belongs to the Church. The average minister and the average church, therefore, do just enough in reform to condemn them for not doing more.

The prospective pastor should be taught not only how to make a sermon but especially how to make a Christian society; not only how to save the individual by the cross of Christ, but especially how to save society by his crown, that is, by the application of his law to business and politics and pleasure.

NEGLECTED SOCIALITY (NOT SOCIALISM) OF CHRIST

In the sixteenth century, when individuality had been palsied by popery, when all Europe had but one will in religious matters, the reformer's mission was to revive the individualism of the New Testament, the sacred individuality of every soul.

But when an overgrown individualism has begotten such a child as "cut-throat competition," which, in turn, has begotten such "soulless" twins as monopoly and anarchy, the reformer is called to promote not individuality, but sociality, which is the subordination of selfishness to the general welfare, the common weal.

Socialism is not this needed sociality.

The socialism of the socialist party in the United States, except in its doctrines of property, is anarchistic individualism. Social control of capital such socialists would make complete, but social control of dissipation they demand shall give place to "personal liberty," that is, personal deviltry, with no government and no God.

German socialism in becoming atheistic is committing suicide, for there can be no brotherhood of man, such as its plan pre-supposes, that does not rest upon the Fatherhood of God.

But the Church should not overlook the truths in "Christian socialism," which, retaining a sufficient field for individuality, would resist the tyranny of monopoly as our fathers resisted the lesser tyranny of monarchy, and press forward through private competition and private combination to public co-operation.

CORPORATIONS NEITHER SINLESS NOR SOULLESS.

The pulpit should condemn theft not more surely when a tramp steals on the street than when thieves in broadcloth, banded in corporations, steal the street itself.

When so-called "best citizens," thus masked, rob a whole city by charging each street car passenger two cents a fare more than a fair profit for

less than fair accommodations, and sacrifice children to save fenders; when they charge the people one hundred per cent beyond a fair profit for city lighting; when they slay the people with typhoid fever to compel boodling sale of the water works; then the Church should make such fearless protest as Elijah made to Ahab when he had committed robbery and murder in Naboth's vineyard.

When legislators, by subsidies, give one trust millions of the people's money, and by remission of taxes make a like gift to another, the Church ought to be able to see a moral issue kindred to that which called forth from Christ the seven-fold woe against those who devoured widows' houses. Let not Thomas a Kempis make us forget the "whip" and "sword" of Christ.

In short, the Church has a social mission as well as a message to individuals. A corporation is not "soulless," but is a "moral person," whether it be a railroad company or a nation; and to such moral persons, and for them, the Church as a moral teacher should speak.

Those pastors who argue that the Church should work only for the Christianizing of individuals, and that such Christianized individuals be depended upon to support social reforms financially and morally and politically, disprove their own theory in that they notoriously fail to contribute any efficient part to such reforms, whether by membership or by money.

SHOULD CHURCHES GO INTO POLITICS?

Those who are most fond of quoting, "Render to Caesar the things that are Caesar's and to God the things that are God's," are the very ones who neglect the first half of the command.

What is said here of the civic duties of Christians does not involve the debated question whether churches, as such, should go into politics or even law enforcement. When the gambling issue was up in New Jersey and Louisiana the churches forgot their timid theories and smote down the despoilers of the State.

It is the Church's shame that these ethical flames burn so briefly and so seldom.

The outrages of intemperance, gambling, lust, and Sabbath-breaking, if only we would not allow ourselves to get used to them, would rouse us, as we have been roused by Armenian outrages. We have our own Turks and Kurds, that murder and ravish and impoverish,—aye, and our Sublime Porte that licenses them to do it.

But everything said in these theses as to the civil duties of Christians will apply as truly if we think of them as acting, not as churches, but individually as Christian citizens.

The most extreme view of the separation of Church and State admits it to be the duty of the Church to produce Christian citizens who will neither misuse nor neglect their civil powers.

Such citizens the churches have not produced to any adequate degree.

This is partly because the churches have been too busy doctrinally proving the necessity for, and providing the necessities of, one hundred and fifty denominations, to give adequate emphasis to social ethics. To consolidate these in half a dozen great bodies, as has been done in Canada, would save enough moral energy to revolutionize our business and politics and pleasures.

SOCIAL RESULTS OF REVIVALS.

A revival that crowds a city's largest hall with converts on a "mid-week Sabbath" does not regenerate the city government or reduce the saloons, because the Church goes into holy war only to the extent of enlisting recruits, and does not organize and use them against the social evils they might unitedly overthrow, not even when called to do so by ethical evangelists,—does not even organize them enough for their own defense. And so it has come to pass that we have reached the twentieth Christian century with a church membership that includes one in every three of the population, while at the same time the consumption of liquors and the consequences,

are increasing faster than the population, which calls the Church in thunder tones to add to its individualistic work of saving souls—which is its first work but not its last—the development of the neglected hemisphere of Christ's gospel, namely, making society a safe place for saved souls, a christianized society, a Kingdom of God.

This hemisphere, though neglected, has not been uninfluenced by Christianity, whose new social spirit has slowly revolutionized the old-time monarchies of State and Church and family. But it remains true that the Church has not yet adjusted its message and methods, as "the children of this world" have done, to the change from the individualistic, agricultural ages of the past to the new age of cities and of social solidarity.

MAKING A SAFE PLACE FOR SAVED SOULS.

Environment has not been more overestimated by science than it has been underestimated by the Church, which must not only increase its flock, but provide defenses against winds and wolves. Christians do not, whether as churches or otherwise, adequately protect their youth against lust and drink and greed. They do not, for instance, protect the eyes of youth against the indecent pictures illegally displayed in shop windows and on theatre bill-boards, although a reading of the law, with a warning, to the one local billposter, would commonly remove this evil permanently, or it might be done by the reading of the law by an influential committee to the officers who have sworn to enforce it.

Nor do Christians, as churches or otherwise, to any considerable extent, restrain theatres that make themselves the showcases and solicitors and abettors of harlots. They even allow the traffic in lust in nearly all cities to be carried on as openly as any legitimate business, so that a tempted youth can find social poison as readily as food and clothes.

Law enforcement, though designed to promote the four cardinal Christian moralities, by restrain-

ing intemperance, gambling, lust, and Sabbath-breaking, receives but a spasmodic and hap-hazard financial support from the churches, as such, or from the majority of their members as individuals, and is not treated as an essential part of true religion, but only as an "outside movement."

REFORM BELONGS IN THE HOUSEHOLD OF FAITH.

The "relation of reform to religion" is often discussed. It is treated as both a "distant" and "poor relation," somewhat annoying by its frequent calls, but to be endured and occasionally helped in a small way. He who reads his Bible carefully will see that Isaiah and Christ and James alike describe as "true religion" what we call "reform," and brand piety that lacks it as hypocrisy. Charity has always been recognized as a part of the Christian family by "the poor collection," which was the first collection to be established. The Church, however, is far inferior to charity-organization societies in quality of charity, which its deacons should study as a science.

Charity is the Miriam in the Christian household, but Reform is its Moses, the latest born and best of the family. It is, however, yet in the bulrushes, its own mother, the Church, not yet having heard God's command, "Take this child and nurse it for me." Nor is it yet in Pharaoh's household. The average preacher says: "Reforms belong to politics," and the average politician ignores them as "religious questions."

The Church should do less for moral reform, or more. It should cease to "resolve" in favor of it, or it should make the "committee on resolutions" a committee to carry its resolutions into effect. In a few cases where such committees for action have been appointed they have not been supported, and have hardly more than exhibited the Church's neglect.

SOME VICTORIES THE CHURCH SHOULD HAVE WON.

The churches have long been resolving against the increase of lax divorces, but other organizations are rightly credited with most of the improvements in the divorce laws, organizations which the churches, as such, have seldom helped, whether by committees or by collections, and whose work has been greatly restricted for lack of such due co-operation.

The improvement of the scandalous "age of consent" laws of our country would surely have been a fitting work for pastors and church officers organized in union reform committees, but the recent raising of the age in many States, though a trophy of organized effort, is not a trophy of the Church, but mostly of the Woman's Christian Temperance Union, which includes only one-hundredth of the women of the churches.

Petitioning for the protection of the young and the poor against that national robber, the Louisiana Lottery, in any view of the Church's function, would have been a fitting subject for a united effort of the churches, but the anti-lottery law of 1895 must be credited chiefly to the efforts of one Bostonian, who was left to furnish both time and money, with only a paltry five hundred dollars of financial aid, and even that not given by the churches, as such.

And here let it be noted that the program of the Salvation Army is: "First, change the man. Second, change his circumstances."

PROTESTANT MONASTERIES.

As I come upon a preacher's meeting discussing "The Ruling Eldership" and "The Politics of Calvin," while the devil's politics is ruling the legislature and carrying a bill to legalize gambling; when I find a church listening on Sabbath evening to a lecture on "The Religious Condition of Ireland in the Time of the Normans," while living Irishmen in the same city are selling whis-

key and gambling pools and arranging prize fights, it seems as if I had come upon Protestant monasteries, "in the world but not of it" in a sense that Christ never meant.

The solemn charges that prophets gave to kings to rule in righteousness should be applied whenever an election approaches, to our King Everybody, with his mighty ballot sceptre, by which men and measures, good or bad, are to be put up or down. The man who hides his talent and incurs the Lord's wrath is the man who neglects to vote at the primary and the polls.

A REFERENDUM AT HAND.

Whatever excuse anyone may make for neglecting the primary or the election, there is absolutely no excuse for any adult, man or woman, who neglects to use the mightiest of all political agencies, the mail-box. The ballot-box informs a "Representative," what are the wishes of a majority of his constituents in regard to the dominant political issue, for instance, in 1896, as to free silver, but as to nothing else. The plebiscite and referendum of the mail box should as clearly show him the wishes of a majority of his constituents on the thousand and one questions not in the party platform, especially on moral issues.

But the mail of a representative represents selfishness and devilment far more than philanthropy and morality. Men who want office, or appropriations, or free seeds, vote for them at the mail box "early and often," but the Christian people who send up to God the petition, "Thy Kingdom come," show how little they mean it by the fewness of their petitions to legislators for laws that would hasten the doing of God's will on earth as in heaven.

There is not a civic reform for which Christians resolve and pray, whether it be the enactment or enforcement of law, that could not speedily be secured if the millions of Christian voters of this country would vote for it at the

primary and the polls, or if even one of the many millions of church members would vote for it at the mail-box.

FAITHFUL PROPHETS OF TODAY.

It is not a conclusive reply to these theses to cry "Pessimism." The school of prophets that are most faithfully exposing the shortcomings of the Church are Christian optimists—not wilful, professional optimists that build their hopes on what they see, or rather on what they refuse to see, in the signs of the times, but Christian optimists, whose confidence is in the promises of God, and who have such confidence in the Church also that they dare to believe it will bear the lance of love. They do not forget that the Church has done much not only for individuals, but also for society; that it has indeed created the very ideals of a holy city and a new earth which make its own best sons and daughters discontented at its neglect to realize them.

Professor Richard T. Ely says:

"Did it ever occur to you that a man who claimed to be a Christian, and was not at the same time a philanthropist, was a hypocrite and a liar?" ("Social Aspects of Christianity," p. 17).

And he applies the same category to churches.

Rev. Dr. Josiah Strong says:

"The average church hires the minister to love men and save them, in its stead. * * * Our Protestant churches are only half reformed from the Roman Catholic errors concerning the priesthood." ("The New Era," pp. 258. 278).

Bishop Phillips Brooks says:

"The great question that is on men's minds today is this: Can this Christian religion meet all these human problems? * * * No man dares to condemn the Christian faith today, because the Christian faith has not been tried."

In view of the foregoing truths and facts, is it not the manifest duty of all churches, of all

ecclesiastical bodies, local or general, to take some such action as is suggested in the following resolutions:

"Resolved, that churches should use their organized powers, not for the maintenance of worship and missions only, but also for ethical and social applications of Christianity; not to save individuals souls only, but to save society also, if only to make it a safe place for saved souls.

"Resolved, that to this end we believe there should be federations of churches by towns, states and nations, in which those who theologically differ may sociologically unite for the promotion of those social reforms which they agree upon in their official declarations, such as the defense of the Sabbath and purity; the suppression of intemperance, gambling, and political corruption; and the substitution of conciliation and arbitration for both industrial and international war.

"Resolved, that such federations should at least agitate, in the name of united Christianity, in behalf of the enactment and enforcement of good laws, and in protest against bad ones, through the instrumentality of the press and of petition.

"Resolved, that in order to make such federations not less effective in union efforts to save society than the churches are in separate efforts to save individuals, every church and every association of churches should annually contribute to these federations by collection or appropriation,—the minutes of every denomination providing a column for contribution to Christian reforms in recognition that such contributions are a part of Christian duty,—and that, pending the formation of such official federations of churches, this body urges each of its members, so far as possible, to co-operate in social reform by active membership in at least one Christian union movement for social welfare."

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